



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

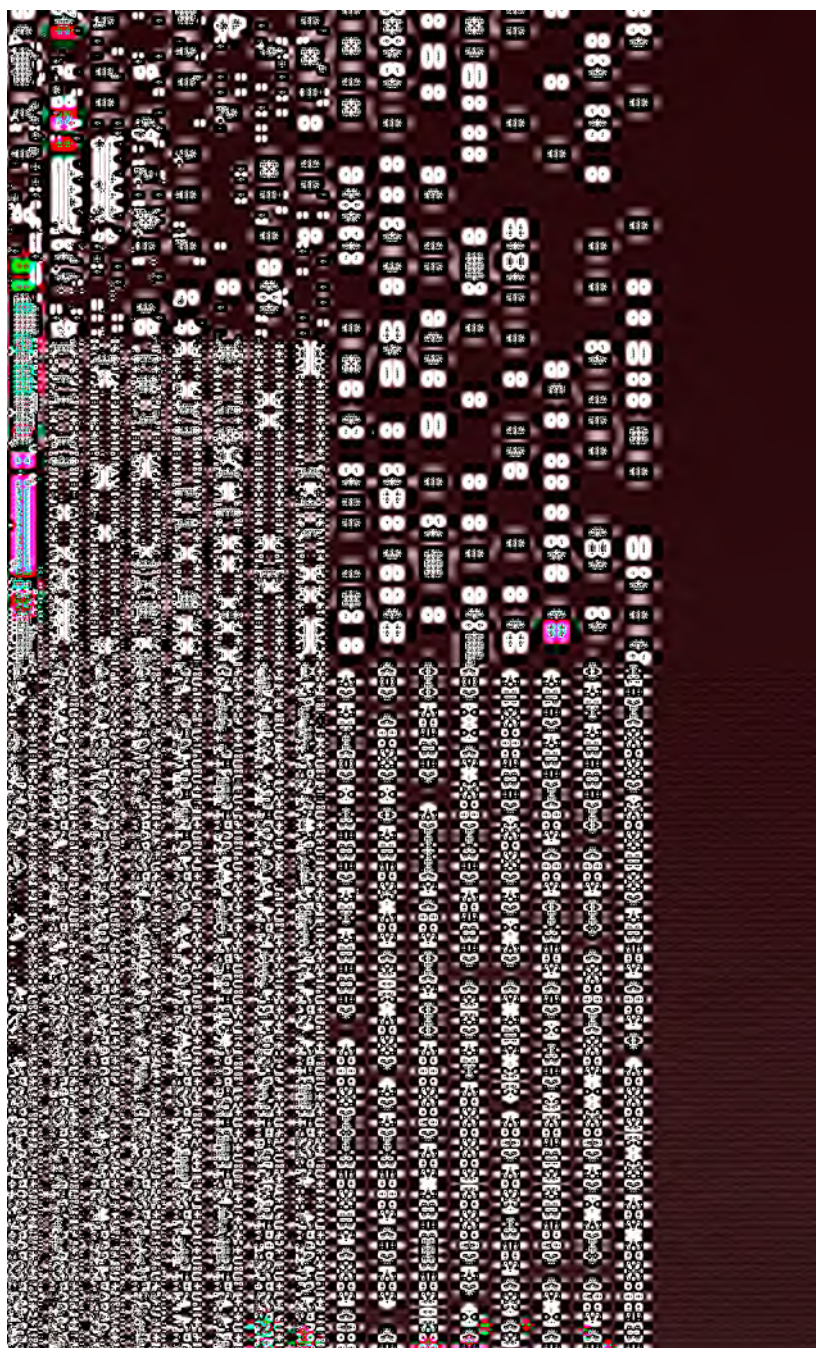
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

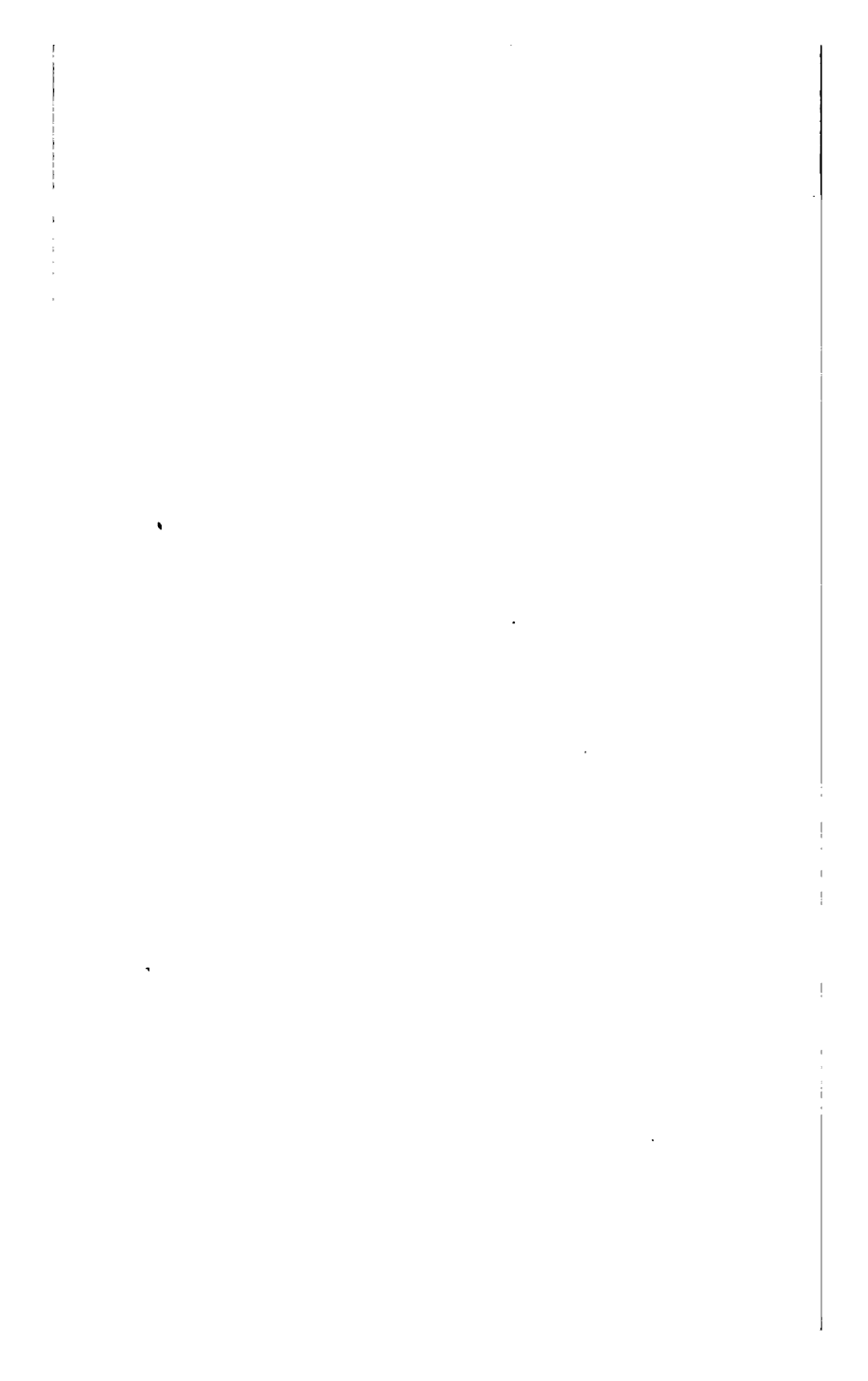
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



15492.49.85



HARVARD
COLLEGE
LIBRARY



°
" STUDIES
•
IN THE
ENGLISH OF BUNYAN.
"

BY
J. B. GRIER,
TUTOR IN MODERN LANGUAGES, LAFAYETTE COLLEGE, EASTON, PA.

PHILADELPHIA:
J. B. LIPPINCOTT & CO.
1872.

15412.49.85



- Mrs A. Clark Sargent

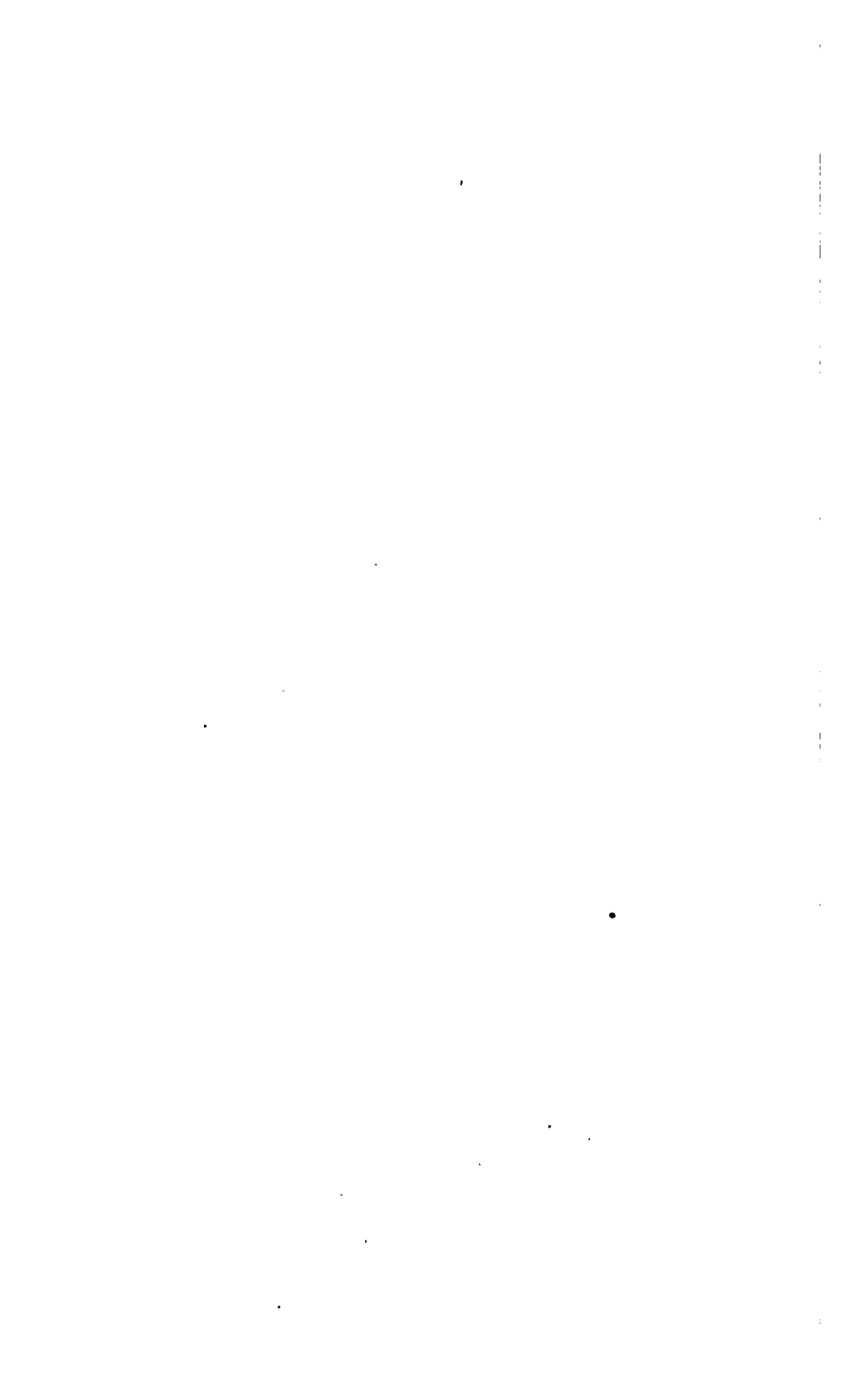
Entered according to Act of Congress, in the year 1872, by

J. B. LIPPINCOTT & CO.,

In the Office of the Librarian of Congress at Washington.

CONTENTS.

	PAGE
BIOGRAPHICAL	9
FROM BUNYAN'S GRACE ABOUNDING TO THE CHIEF OF	
SINNERS	15
TRIBUTES TO BUNYAN'S GENIUS	55
FROM THE PILGRIM'S PROGRESS	63
GRAMMATICAL, PHILOLOGICAL, AND RHETORICAL ANAL-	
YSIS	68-129
CHRISTIAN IN DOUBTING CASTLE	130
APPENDIX A	141
Syntax of Simple Sentences	143
Syntax of Compound Sentences	144
Co-ordinate Clauses	145
Subordinate Clauses	146
APPENDIX B:	
Grimm's Law.—Law of Convertibility in the Latin,	
English, and German	147



PREFACE.

THE following pages contain the results of one term's work in the class-room, on the English of Bunyan. So much interest was manifested in these minute investigations into words and sentences that I have been led to gather up such results of our study, however slight and incomplete, as might attract the attention of teachers who care for any methods of training young scholars to habits of fine literary discrimination, and greater painstaking in their own composition.

The plan of study here adopted calls first for the parsing of the sentence. Find the predicative combination, which is the framework of the sentence. Then fit in the other words where they belong, to the subject or to the predicate. If it be a compound sentence, take up the next clause, and define it as co-ordinate or subordinate to the principal or other clause, and then analyze as before. After the grammatical analysis, the sentence should be reviewed for the sake of the etymology of every word, and whatever philological principles can be applied to it. Then the rhetorical analysis. The force of a sentence may be tested by weighing any important words in it with synonymous words, or putting the thought in other language and then contrasting the two expressions, discussing them, and bringing out as many points as possible wherein one expression is

more appropriate to the thought and better than the other.

A regular lesson in a good grammar should be assigned in connection with the grammatical analysis, and the grammatical principles, as fast as they are learned, be applied to the text in parsing. The chapter in Appendix A, which is adapted from Fowler's English Grammar, might well be given out in successive lessons till it is committed to memory. It contains the principles of the syntax of simple and compound sentences.

Let the student write paraphrases of any chapters, and weekly exercises on any topics in connection with Bunyan's life, or suggested by the class-room discussions on his language; and make ready for a more comprehensive essay, it may be at the close of the term, on the Life and Times of Bunyan. He should be informing himself meanwhile about the times in which Bunyan lived, if such a history of England is available; about his birthplace, the books he had, his contemporaries, and whatever personal experiences and domestic and social and political influences there were which would be likely to affect his character. Read at least *The Pilgrim's Progress*, of all Bunyan's works, not only for the sake of the story, but to get into the spirit of the writer; and thus be prepared not merely to detail the incidents of his life, but to make something of a philosophical estimate of his character and life, to write a critical and thoughtful essay on the *man*.

The biographical notes will offer the student material for writing an essay on Bunyan. The chapter contains a slight outline of Bunyan's career, a list of his literary

productions in chronological order, and then extracts from his own account of his conversion, entitled *Grace Abounding to the Chief of Sinners*. The first of these extracts will fill up the outline notes on his early life, in so far as they make us acquainted with his humble parentage and schooling, his vices of profanity and Sabbath-breaking, his reformation after marriage, the working of his mind, and his progress in religious life. Having his confessions, and his own study of his experiences, we can get nearer the truth, and make a better estimate of his character than if we had to take the word of a strange biographer.

But when we read those touching confessions of youthful depravity, we have to remember that the writer of them was also the author of *The Pilgrim's Progress*. Here we are willingly bound in the weavings of a powerful imagination, but in the autobiography we must be aware of that spell, and read the second time with discrimination, to judge whether Bunyan's pictures of himself are not vividly drawn and colored out of his great imagination. We know Bunyan too well to follow him in such condemnation of himself. His great charm as a writer is simplicity. But his heart was as guileless as his pen. He formed his style not from books, save the Bible, but out of his pure, warm heart, and life, and religious experience.



BIOGRAPHICAL.

JOHN BUNYAN was born in the year 1628, in the village of Elstow, a mile distant from Bedford, England. His father was a brazier or tinker, and the son followed the same calling.

Bunyan lived in a stormy time of England's political history. Three years before his birth Charles I. became king. His tyrannical reign of twenty-four years ended in civil war between the king and the royal army on the one side, and the Parliament on the other, supported by the Puritans and law-abiding people of the kingdom. At first the royal forces were successful; but in the decisive battle of Naseby, 14th of June, 1645, they were routed, the king was captured, and was executed as a tyrant on the 30th of January, 1649. Bunyan had served in this war as a private soldier in the Parliamentary army. At the age of nineteen he was married. At twenty-five, he united with the Baptists in Bedford, and became an itinerant preacher.

These years of ministerial labor were spent under the Protectorate of Cromwell. But when the Com-

monwealth was overthrown, in 1660, the government of the Restoration, under Charles II., began to persecute the dissenting sects for their adherence to the political doctrines of the Commonwealth.

Charles II. was a dissolute monarch, and no less tyrannical than Charles I. During his reign of twenty-five years the Puritans were sorely persecuted.

Bunyan had become a powerful preacher, and attracted thousands to his audience. His eloquence and wide popularity among the masses drew attention to him as an influential nonconformist, and on the 12th of November, 1660, he was arrested on the warrant of a country magistrate. He was preaching at a country place in Bedfordshire, when the services were rudely interrupted by constables, and Bunyan was taken before the Justice, Wingate, who, as he said, "had resolved to break the neck of such meetings." The Justice could not make him promise to desist from preaching, and, as bail was refused him, he was committed to prison, the Bedford jail. The bill of indictment against him read: "That John Bunyan, of the town of Bedford, laborer, hath devilishly and perniciously abstained from coming to church* to hear divine service, and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the

* The Established Church.

good subjects of this kingdom, contrary to the laws of our sovereign lord the king."

Efforts were made by his wife to effect his release. This was his second wife, to whom he had been married only a year or two before his imprisonment. She appeared more than once before the great Sir Matthew Hale, whose sympathies were awakened by the woman's appeals, but the other judges were immovable.

Bunyan was in prison twelve years, engaged in literary labors, and supporting his family by making tagged laces. His personal friend and first biographer, Mr. Doe, who saw him in prison, says, "Nor did he spend his time in a supine and careless manner, or eat the bread of idleness. For there I have been witness, that his own hands have ministered to his and to his family's necessities, by making many hundred gross of long, tagged, thread laces, to fill up the vacancies of his time, which he had learned for that purpose, since he had been in prison. There, also, I surveyed his library, the least and yet the best that ever I saw, consisting only of two books,—a *Bible* and the *Book of Martyrs*."* He frequently enjoyed the company of his wife and children, and toward the end of his imprisonment he was allowed unusual freedom, even to occasional preaching in the neighborhood, and spending some of his nights at home.

* Bunyan had also a Concordance. He says, "My Bible and my Concordance are my only library in my writings."

In the last year of his imprisonment, the pastor of the Bedford congregation died, and Bunyan was called to succeed him. He was liberated in September, 1672, and immediately resumed his ministerial labors in Bedford, which were continued sixteen years, till his death. Once a year he would visit London, when thousands of people crowded to hear him. Among his admirers in London was the celebrated Dr. Owen. Once he was asked by Charles II. how so learned a man as he could "sit and hear an illiterate tinker prate." To this he replied, "May it please your Majesty, could I possess that tinker's abilities for preaching, I would most gladly relinquish all my learning."

In the summer of 1688, Bunyan went to Reading, in Berkshire, to reconcile a father and son. His mission was successful; but as he was returning on horseback, a violent storm overtook him, and all drenched with rain he stopped at the house of a friend, a Mr. Straddock, on Snowhill, London. Here he fell sick of a violent fever, and died, at the age of sixty.

Bunyan was a voluminous writer. His first literary production was entitled *Some Gospel Truths Opened according to the Scriptures*. This brought him into controversy with the Quakers. Two years after, when he was thirty years of age, he published a treatise, entitled *A Few Sighs from Hell, or the Groans of a Damned Soul*. More than

nine editions were sold during the author's lifetime. A copy of the first edition, which once belonged to Charles II., is in the Royal Library of the British Museum.

But the great work by which Bunyan is known all over the enlightened world is *The Pilgrim's Progress*, which was composed in Bedford jail, and published in 1678, six years after his release.* It has been translated into all the European languages, and, excepting only the Bible, it has gained a wider circulation than anything else in English literature. The eleventh edition was published in the year of Bunyan's death, 1688. It was the uneducated among whom this book at first was so popular. After many years, cultivated people began to take it up, and critics had to pronounce it one of the greatest works in all literature.

Among other works composed in prison are his treatises on *The Holy City*, *Christian Behaviour*, *Justification by Faith*, *The Resurrection of the Dead*, *A Discourse Touching Prayer*, *Confession of his Faith and Reason of his Practice*, together with that remarkable history of his conversion, entitled *Grace Abounding to the Chief of Sinners*.

In 1675 appeared a discourse, *Saved by Grace*.

* His biographer, Philip, says that it was no doubt partly dreamt in prison, but that it was probably not written till after his release in 1672, "and then his other works amounted to twenty-two in all. Thus it is unwise to speak of *The Pilgrim* as if it were not the work of a practiced writer."

In 1680, *The Life and Death of Mr. Badman* was published. This work is in the form of a dialogue.

In 1681, a treatise entitled *Come and Welcome to Jesus Christ*, of which four large editions were issued in Bunyan's lifetime.

In 1682, in a small octavo volume, *The Holy War, made by Shaddai upon Diabolus, for the Regaining of the Metropolis of the World, or the Losing and Taking again of the Town of Mansoul*. This work stands alongside of *The Pilgrim's Progress*. Ma-caulay says that if the *The Pilgrim's Progress* did not exist, this would be the best allegory that ever was written.

In the same year appeared two works, enlarged from pulpit discourses, one on *The Greatness of the Soul and the Unspeakableness of the Loss thereof*. The other, *The Barren Fig-Tree, or the Doom and Downfall of the Fruitless Professor*.

In 1684, another extended discourse was published, entitled *Seasonable Counsels, or Advice to Sufferers*. In the same year, *A Holy Life the Beauty of Christianity*. In the same year also, the second part of *The Pilgrim's Progress* was published.

In 1688 were published separately, *The Jerusalem Sinner Saved*, *Solomon's Temple Spiritualized*, and *A Discourse on the Water of Life*.

Besides these, with some other published works, Bunyan left behind him a number of discourses in manuscript, which were published in 1692 by his friend and biographer, Mr. Doe.

FROM BUNYAN'S
GRACE ABOUNDING TO THE CHIEF OF
SINNERS.

FOR my descent then, it was, as is well known to many, of a low and inconsiderable generation; my father's house being of that rank that is mean-est and most despised of all the families in the land.

But yet, notwithstanding the meanness and inconsiderableness of my parents, it pleased God to put it into their hearts to put me to school, to learn me both to read and write; the which I also attained, according to the rate of other poor men's children, though to my shame I confess, I did soon lose that little I learnt, even almost utterly, and that long before the Lord did work his gracious work of conversion upon my soul.

As for my own natural life, for the time that I was without God in the world, it was, indeed, *according to the course of this world, and the spirit that now worketh in the children of disobedience*. It was my delight to be *taken captive by the devil at his will*,—being filled with all unrighteousness; the which did also so strongly work, and put forth itself, both in my heart and life, and that from a child, that I had but a few equals (especially con-

sidering my years, which were tender, being few), both for cursing, swearing, lying, and blaspheming the holy name of God.

Yea, so settled and rooted was I in these things, that they became as a second nature to me; the which, as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affrighten me with fearful dreams, and did terrify me with fearful visions. For often, after I had spent this and the other day in sin, I have in my bed been greatly afflicted, while asleep, with the apprehensions of devils and wicked spirits, who still, as I then thought, laboured to draw me away with them, of which I could never be rid.

Also I should at these years be greatly afflicted and troubled with the thoughts of the fearful torments of hell-fire; still fearing that it would be my lot to be found at last among those devils and hellish fiends, who are there bound down with the chains and bonds of darkness, unto the judgment of the great day.

These things, I say, when I was but a child, but nine or ten years old, did so distress my soul, that then in the midst of my many sports and childish vanities, amidst my vain companions, I was often much cast down, and afflicted in my mind therewith; yet I could not let go my sins. Yea, I was also then so overcome with despair of life and heaven, that I should often wish, either that there

had been no hell, or that I had been a devil,—supposing they were only tormentors ; that if it must needs be that I went thither, I might be rather a tormentor, than be tormented myself.

A while after those terrible dreams did leave me, which also I soon forgot ; for my pleasures did quickly cut off the remembrance of them, as if they had never been : wherefore with more greediness, according to the strength of nature, I did still let loose the reins of my lust, and delighted in all transgressions against the law of God ; so that until I came to the state of marriage, I was the very ringleader of all the youth that kept me company, in all manner of vice and ungodliness. . .

In these days the thoughts of religion were very grievous to me ; I could neither endure it myself, nor that any other should ; so that when I have seen some read in those books that concerned Christian piety, it would be as it were a prison to me. Then I said unto God, *Depart from me, for I desire not the knowledge of thy ways.* I was now void of all good consideration, heaven and hell were both out of sight and mind ; and as for saving and damning, they were least in my thoughts. *O Lord, thou knowest my life, and my ways were not hid from thee.*

But this I well remember, that though I could myself sin with the greatest delight and ease, and also take pleasure in the vileness of my companions ; yet, even then, if I had at any time seen

wicked things, by those who professed goodness, it would make my spirit tremble. As once above all the rest, when I was in the height of vanity, yet hearing one to swear, that was reckoned for a religious man, it had so great a stroke upon my spirit that it made my heart ache.

But God did not utterly leave me, but followed me still, not with convictions, but with judgments; yet such as were mixed with mercy. For once I fell into a creek of the sea, and hardly escaped drowning. Another time I fell out of a boat into Bedford River, but mercy yet preserved me alive. Besides, another time, being in the field with one of my companions, it chanced that an adder passed over the highway, so I, having a stick in my hand, struck her over the back; and having stunned her, I forced open her mouth with my stick, and plucked her sting out with my fingers; by which act, had not God been merciful unto me, I might by my desperateness, have brought myself to my end.

This also I have taken notice of, with thanksgiving. When I was a soldier, I, with others, were drawn out to go to such a place to besiege it; but when I was just ready to go, one of the company desired to go in my room: to which, when I had consented, he took my place; and coming to the siege, as he stood sentinel, he was shot in the head with a musket-bullet, and died.

Here, as I said, were judgments and mercy, but neither of them did awaken my soul to righteous-

ness; wherefore I sinned still, and grew more and more rebellious against God, and careless of my own salvation.

Presently after this, I changed my condition into a married state, and my mercy was to light upon a wife whose father was counted godly; this woman and I, though we came together as poor as poor might be (not having so much household-stuff as a dish or a spoon betwixt us both), yet this she had for her part, "The Plain Man's Pathway to Heaven; the Practice of Piety;" which her father had left her when he died. In these two books I should sometimes read with her, wherein I also found some things that were somewhat pleasing to me; but all this while I met with no conviction. She also would be often telling me of what a godly man her father was, and how he would reprove and correct vice, both in his house, and among his neighbors, what a strict and holy life he led in his days, both in word and deed.

Wherefore these books, with the relation, though they did not reach my heart, to awaken it about my sad and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times; to wit, to go to church twice a day, and that, too, with the foremost; and there should very devoutly both say and sing, as others did, yet retaining my wicked life; but withal, I was so overrun with the spirit of superstition, that I adored, and that with

great devotion, even all things (both the high place, priest, clerk, vestment service, and what else) belonging to the church; counting all things holy that were therein contained, and especially, the priest and clerk most happy, and without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the holy temple to do his work therein.

This conceit grew so strong in a little time upon my spirit, that had I but seen a priest (though never so sordid and debauched in his life), I should find my spirit fall under him, reverence him, and knit unto him; yea, I thought, for the love I did bear unto them (supposing they were the ministers of God) I could have laid down at their feet and have been trampled on by them; their name, their garb, and work did so intoxicate and bewitch me. . . .

But one day, amongst all the sermons our parson made, his subject was to treat of the Sabbath-day, and of the evil of breaking that, either with labor, sports, or otherwise (now I was, notwithstanding my religion, one that took much delight in all manner of vice, and especially that was the day that I did solace myself therewith): wherefore I fell in my conscience under this sermon, thinking and believing that he made that sermon on purpose to show me my evil doing. And at that time I felt what guilt was, though never before, that I can remember; but then I was, for the present, greatly loaded therewith, and so went

home when the sermon was ended, with a great burthen upon my spirit.

This, for an instant, did benumb the sinews of my best delights, and did embitter my former pleasures to me; but hold, it lasted not; for before I had dined, the trouble began to go off my mind, and my heart returned to its old course. But, oh, how glad was I, that this trouble was gone from me, and that the fire was put out, that I might sin again without controul! Wherefore, when I had satisfied nature with my food, I shook the sermon out of my mind, and to my old custom of sports and gaming I returned with great delight.

But the same day, as I was in the midst of a game of Cat, and having struck it one blow from the hole, just as I was about to strike it the second time, a voice did suddenly dart from heaven into my soul, which said, "Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?" At this I was put to an exceeding amaze; wherefore, leaving my cat upon the ground, I looked up to heaven, and was, as if I had, with the eyes of my understanding, seen the Lord Jesus looking down upon me, as being very hotly displeased with me, and as if he did severely threaten me with some grievous punishment for these and other ungodly practices.

I had no sooner thus conceived in my mind but suddenly this conclusion was fastened on my spirit (for the former hint did set my sins again before

my face), that I had been a great and grievous sinner, and that it was now too late for me to look after heaven; for Christ would not forgive me, nor pardon my transgressions. Then I fell to musing on this also; and while I was thinking of it, and fearing lest it should be so, I felt my heart sink in despair, concluding it was too late; and therefore I resolved in my mind to go on in sin. For, thought I, if the case be thus, my state is surely miserable; miserable if I leave my sins, and but miserable if I follow them. I can but be damned, and if I must be so, I had as good be damned for many sins as be damned for few.

Thus I stood in the midst of my play, before all that then were present; but yet I told them nothing; but I say, having made this conclusion, I returned desperately to my sport again; and I well remember, that presently this kind of despair did so possess my soul that I was persuaded I could never attain to other comfort than what I should get in sin; for heaven was gone already, so that on that I must not think. Wherefore I found within me great desire to have my fill of sin, still studying what sin was yet to be committed, that I might taste the sweetness of it; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before I had my desires; for that I feared greatly. In these things, I protest before God I lie not, neither do I frame this sort of speech; these were really, strongly, and with all my heart my

desires. The good Lord, whose mercy is unsearchable, forgive my transgressions. . . .

Now therefore I went on in sin with great greediness of mind, still grudging that I could not be satisfied with it as I would. This did continue with me about a month, or more ; but one day, as I was standing at a neighbor's shop-window, and there cursing and swearing, and playing the madman, after my wonted manner, there sat within the woman of the house, and heard me ; who, though she was a very loose and ungodly wretch, yet protested that I swore and cursed at the most ungodly rate, that she was made to tremble to hear me ; and told me further, that I was the ungodliest fellow for swearing that she ever heard in all her life ; and that I by thus doing, was able to spoil all the youth in the whole town, if they came but in my company.

At this reproof I was silenced, and put to secret shame ; and that too, as I thought, before the God of heaven ; wherefore, while I stood there, and hanging down my head, I wished with all my heart that I might be a little child again, that my father might teach me to speak without this wicked way of swearing ; for, thought I, I am so accustomed to it, that it is in vain for me to think of a reformation, for I thought that could never be.

But how it came to pass I know not ; I did from this time forward, so leave my swearing, that it was a great wonder to myself to observe it ; and whereas, before I knew not how to speak unless I

put an oath before and another one behind, to make my words have authority; now I could, without it, speak better, and with more pleasantness than ever I could before. All this while I knew not Jesus Christ, neither did I leave my sports and plays.

But quickly after this, I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures, and of the matter of religion; wherefore, falling into some love and liking to what he said, I betook me to my Bible, and began to take great pleasure in reading, but especially with the historical part thereof; for as for St. Paul's Epistles, and suchlike Scriptures, I could not away with them, being as yet ignorant, either of the corruptions of my nature, or of the want and worth of Jesus Christ to save us.

Wherefore I fell to some outward reformation both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and say, I was sorry for it, and promised God to do better next time, and there get help again; for then I thought I pleased God as well as any man in England. . . . But, I say, my neighbours were amazed at

this my great conversion from prodigious profaneness to something like a moral life ; and truly, so they well might ; for this my conversion was as great as for Tom of Bedlam to become a sober man. Now therefore they began to praise, to commend, and to speak well of me, both to my face, and behind my back. Now I was, as they said, become godly ; now I was become a right honest man. But oh ! when I understood those were their words and opinions of me, it pleased me mightily well. For though as yet I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly godly. I was proud of my godliness, and indeed I did all I did, either to be seen of, or to be well spoken of by men ; and thus I continued for about a twelvemonth, or more.

Now you must know, that before this I had taken much delight in ringing the bell, but my conscience beginning to be tender, I thought such a practice was but vain, and therefore forced myself to leave it ; yet my mind hankered ; wherefore, I would now go to the steeple-house and look on, though I durst not ring ; but I thought this did not become religion neither ; yet I forced myself, and would look on still. . . .

Another thing was my dancing. I was full a year before I could quite leave that ; but all this while, when I thought I kept this or that commandment, or did, by word or deed, anything that I thought was good, I had great peace in my con-

science; and should think with myself God cannot but be now pleased with me; yea, to relate it in mine own way, I thought no man in England could please God better than I. . . .

But upon a day, the good providence of God called me to Bedford, to work on my calling;* and in one of the streets of that town, I came where there were three or four poor women sitting at a door, in the sun, talking about the things of God; and being now willing to hear their discourse, I drew near to hear what they said, for I was now a brisk talker of myself, in the matter of religion; but I may say, *I heard, but understood not*; for they were far above, out of my reach.

Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with his love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported against the temptations of the devil; moreover, they reasoned of the suggestions and temptations of Satan in particular; and told to each other by what means they had been afflicted, and how they were borne up under his assaults. They also discoursed of their own wretchedness of heart, and of their unbelief; and did contemn, slight, and abhor

* Bunyan followed his father's trade, which was that of a brazier or tinker.

their own righteousness, as filthy, and insufficient to do them any good.

And methought they spake as if joy did make them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world; as if they were *people that dwelt alone, and were not to be reckoned among their neighbors.*

At this I felt my own heart began to shake, and mistrust my condition to be naught; for I saw that in all my thoughts about religion and salvation, the new birth did never enter into my mind; neither knew I the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. As for secret thoughts, I took no notice of them; neither did I understand what Satan's temptations were, nor how they were to be withstood and resisted.

Thus, therefore, when I had heard and considered what they said, I left them, and went about my employment again; but their talk and discourse went with me; also my heart would tarry with them, for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such an one.

Therefore I would often make it my business to be going again and again into the company of

these poor people ; for I could not stay away ; and the more I went among them the more I did question my condition : and as I still do remember, presently I found two things within me, at which I did sometimes marvel (especially considering what a blind, ignorant, sordid, and ungodly wretch but just before I was). The one was a very great softness and tenderness of heart, which caused me to fall under the conviction of what by Scripture they asserted ; and the other, was a great bending in my mind, to a continually meditating on it, and on all other good things which at any time I heard or read of. . . .

One thing I may not omit: there was a young man in our town, to whom my heart before was knit more than to any other, but he being a most wicked creature for cursing, and swearing, and whoring, I now shook him off, and forsook his company ; but about a quarter of a year after I had left him, I met him in a certain lane, and asked him how he did ; he, after his old swearing and mad way answered, he was well. "But, Harry," said I, "Why do you curse and swear thus? What will become of you if you die in this condition?" He answered me in a great chafe, "What would the devil do for company if it were not for such as I am?"

About this time I met with some Ranters' books, that were put forth by some of our countrymen, which books were also highly in esteem by several

old professors; some of these I read but was not able to make a judgment about them; wherefore as I read in them, and thought upon them, seeing myself unable to judge, I would betake myself to hearty prayer in this manner: "O Lord, I am a fool, and not able to know the truth from error: Lord, leave me not to my own blindness, either to approve of, or condemn this doctrine; if it be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, I lay my soul in this matter only at thy foot, let me not be deceived, I humbly beseech thee." I had one religious intimate companion all this while, and that was the poor man I spoke of before; but about this time, he also turned a devilish Ranter, and gave himself up to all manner of filthiness, especially uncleanness. He would also deny that there was a God, angel, or spirit; and would laugh at all exhortations to sobriety: when I labored to rebuke his wickedness, he would laugh the more, and pretend that he had gone through all religions, and could never hit upon the right till now. He told me also, that in a little time I should see all professors turn to the ways of the Ranters. Wherefore abominating these cursed principles, I left his company forthwith, and became to him as great a stranger, as I had been before a familiar.

Neither was this man only a temptation to me, but my calling being in the country, I happened to come into several people's company, who though

strict in religion formerly, yet were also drawn away by these Ranters. These would also talk with me of their ways, and condemn me as legal and dark: pretending that they only had attained to perfection, that could do what they would and not sin. Oh! these temptations were suitable to my flesh, I being but a young man, and my nature in its prime; but God, who had, as I hoped, designed me for better things, kept me in the fear of his name, and did not suffer me to accept such cursed principles. And blessed be God, who put it into my heart to cry to him to be kept and directed, still distrusting mine own wisdom; for I have since seen even the effects of that prayer, in his preserving me, not only from Ranting errors, but from those also that have sprung up since. —The Bible was precious to me in those days.

About this time, the state and happiness of those poor people at Bedford was thus, in a kind of a vision, presented to me. I saw as if they were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, while I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds: methought also, betwixt me and them, I saw a wall that did compass about this mountain: now through this wall, my soul did greatly desire to pass; concluding, that if I could, I would even go into the very midst of them, and there also comfort myself with the heat of their sun.

About this wall I bethought myself to go again and again, still praying as I went, to see if I could find some way or passage, by which I might enter therein; but none could I find for some time; at the last, I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass: now the passage being very straight and narrow, I made many offers to get in, but all in vain, even until I was well nigh quite beat out, by striving to get in; at last, with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders, and my whole body: then I was exceeding glad, went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

Now this mountain, and wall, &c., was thus made out to me: the mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein; the wall I thought was the world, that did make separation between the Christians and the world; and the gap which was in the wall, I thought, was Jesus Christ, who is the way to God the Father. (John, xiv. 6; Matt. vii. 14.) But forasmuch as the passage was wonderfully narrow, even so narrow, that I could not, but with great difficulty, enter in thereat, it showed me, that none could enter into life, but those that were in downright earnest, and unless also they left that wicked world behind them; for here was only

room for body and soul, but not for body and soul, and sin.

This resemblance abode upon my spirit many days: all which time I saw myself in a forlorn and sad condition, but yet was provoked to a vehement hunger and desire to be one of that number that did sit in the sunshine: now also would I pray wherever I was; whether at home or abroad; in house or field; and would also often, with lifting up of heart sing that of the fifty-first Psalm, *O Lord consider my distress; for as yet I knew not where I was.* . . .

Thus therefore, for several days, I was greatly assaulted and perplexed, and was often, when I have been walking, ready to sink where I went, with faintness in my mind; but one day, after I had been so many weeks oppressed and cast down therewith, as I was now quite giving up the ghost of all my hopes of ever attaining life, that sentence fell with weight upon my spirit: *Look at the generations of old, and see; did ever any trust in God, and were confounded?*

At which I was greatly enlightened, and encouraged in my soul; for thus, at that very instant, it was expounded to me: "begin at the beginning of Genesis, and read to the end of the Revelations, and see if you can find, that there was ever any that trusted in the Lord and was confounded." So coming home, I presently went to my Bible, to see if I could find that saying, not doubting but to

find it presently ; for it was so fresh, and with such strength and comfort on my spirit, that it was as if it talked with me.

Well, I looked, but I found it not ; only it abode upon me : then did I ask first this good man, and then another, if they knew where it was, but they knew no such place. At this I wondered, that such a sentence should so suddenly, and with such comfort and strength, seize, and abide upon my heart ; and yet that none could find it ; for I doubted not but that it was in the holy Scriptures.

Thus I continued above a year, and could not find the place ; but at last, casting my eye upon the Apocrypha books, I found it in Ecclesiasticus, (Eccles. ii. 16.) This, at the first, did somewhat daunt me ; but because by this time I had got more experience of the love and kindness of God, it troubled me the less, especially when I considered, that though it was not in those texts that we call holy and canonical ; yet, forasmuch as this sentence was the sum and substance of many of the promises, it was my duty to take the comfort of it ; and I bless God for that word, for it was of good to me ; that word doth still oft times shine before my face. . . .

I cannot now express with what longings and breathings in my soul, I cried to Christ to call me. Thus I continued for a time, all on a flame to be converted to Jesus Christ ; and did also see at that day, such glory in a converted state, that I could

not be contented without a share therein. Gold ! could it have been gotten for gold, what would I have given for it ! Had I had a whole world, it had all gone ten thousand times over for this, that my soul might have been in a converted state. . . .

But all this while, as to the act of sinning, I was never more tender than now ! I durst not take a pin or stick, though but so big as a straw ; for my conscience now was sore and would smart at every touch. I could not now tell how to speak my words, for fear I should misplace them. Oh, how cautiously did I then go in all I did or said ! I found myself in a miry bog, that shook if I did but stir, and was, as there left both of God and Christ, and the Spirit, and all good things. . . .

The tempter would also much assault me with this, How can you tell but that the Turks had as good scriptures to prove their Mahomet the Saviour as we have to prove our Jesus ? And, could I think, that so many ten thousands in so many countries and kingdoms, should be without the knowledge of the right way to heaven (if there were indeed a heaven), and that we only, who live in a corner of the earth, should alone be blessed therewith ? Every one doth think his own religion rightest, both Jews, and Moors, and Pagans ; and how if all our faith, and Christ, and Scriptures, should be but a think so too ?

Sometimes I have endeavoured to argue against these suggestions, and to set some of the sentences

of blessed Paul against them ; but alas ! I quickly felt, when I thus did, such arguings as these would return again upon me, "Though we made so great a matter of Paul and of his words, yet how could I tell, that in very deed, he being a subtle and cunning man, might give himself up to deceive with strong delusions ; and also take the pains and travel, to undo and destroy his fellows."

These suggestions (with many other which at this time I may not nor dare not utter, neither by word or pen) did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me ; and as though indeed there could be room for nothing else : and also concluded, that God had, in very wrath to my soul, given me up to them, to be carried away with them, as with a mighty whirlwind. . . .

Now I thought, surely I am possessed of the devil ; at other times, again I thought I should be bereft of my wits ; for instead of lauding and magnifying God the Lord, with others, if I have heard him spoken of, presently some most horrible blasphemous thought or other would bolt out of my heart against him ; so that whether I did think that God was, or again did think there was no such thing, no love, nor peace, nor gracious disposition could I feel within me.

These things did sink me into very deep despair ;

for I concluded that such things could not possibly be found amongst them that loved God. I often, when these temptations had been with force upon me, did compare myself to the case of such a child, whom some gipsy hath by force took up in her arms, and is carrying from friend and country; kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of temptation, and the wind would carry me away. I thought also of Saul, and of the evil spirit that did possess him; and did greatly fear that my condition was the same with that of his.

In those days, when I have heard others talk of what was the sin against the Holy Ghost, then would the tempter so provoke me to desire to sin that sin, that I was as if I could not, must not, neither should be quiet until I had committed it; now no sin would serve but that: if it were to be committed by speaking of such a word, then I have been as if my mouth would have spoken that word, whether I would or no; and in so strong a measure was this temptation upon me, that often I have been ready to clap my hands under my chin, to hold my mouth from opening; and to that end also I have had thoughts at other times, to leap with my head downward, into some muck hole or other, to keep my mouth from speaking. . . .

At this time also I sat under the ministry of holy Mr. Gifford, whose doctrine, by God's grace, was much for my stability. This man made it

much his business to deliver the people of God from all those hard and unsound tests, that by nature we are prone to. He would bid us take special heed that we took not up any truth upon trust; as from this, or that, or any other man or men; but cry mightily to God, that he would convince us of the reality thereof, and set us down therein by his own Spirit in the holy word; for, said he, if you do otherwise, when temptation comes, if strongly upon you, you not having received them with evidence from heaven, will find you want that help and strength now to resist, that once you thought you had. . . .

I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought (but I desire them now to pardon me) that they had writ only that which others felt; or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others were perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God, in whose hands are all our days and ways, did cast into my hand, one day, a book of Martin Luther's; it was his comment on the Galatians; it also was so old, that it was ready to fall from piece to piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hands, the which when I had but a little way

perused, I found my condition in his experience, so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel: for thus thought I, this man could not know anything of the state of Christians now, but must needs write and speak the experience of former days.

Besides, he doth most gravely also in that book, debate of the rise of these temptations, namely, blasphemy, desperation, and the like; shewing that the law of Moses, as well as the devil, death, and hell, hath a very great hand therein; the which at first, was very strange to me, but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this methinks I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians (excepting the holy Bible) before all the books that ever I have seen, as most fit for a wounded conscience.

And now I found, as I thought, that I loved Christ dearly: oh! methought my soul cleaved unto him, my affections cleaved unto him, I felt my love to him as hot as fire, and now, as Job said, I thought I should die in my nest; but I did quickly find, that my great love was but little; and that I who had, as I thought, such burning love to Jesus Christ, could let him go again for a very trifle: God can tell how to abase us, and can hide pride from man. Quickly after this my love was tried to purpose.

For after the Lord had, in this manner, thus graciously delivered me from this great and sore temptation, and had set me down so sweetly in the faith of his holy gospel, and had given me such strong consolation and blessed evidence from heaven, touching my interest in his love through Christ; the tempter came upon me again, and that with a more grievous and dreadful temptation than before.

And that was, "to sell and part with this most blessed Christ, to exchange him for the things of this life, for anything." The temptation lay upon me for the space of a year, and did follow me so continually, that I was not rid of it one day in a month: no, not sometimes one hour in many days together, unless when I was asleep. . . .

But it was neither my dislike of the thought, nor yet any desire and endeavour to resist it, that in the least did shake or abate the continuation or force and strength thereof; for it did always, in almost whatever I thought, intermix itself therewith, in such sort, that I could neither eat my food, stoop for a pin, chop a stick, or cast mine eye to look on this or that, but still the temptation would come, "sell Christ for this, or sell Christ for that; sell him, sell him." . . .

This temptation did put me in such scares, lest I should at some time, I say, consent thereto, and be overcome therewith, that by the very force of my mind, in labouring to gainsay and resist this

wickedness, my very body would be put into action or motion, by way of pushing or thrusting with my hands or elbows ; still answering, as fast as the destroyer said sell him : "I will not, I will not, I will not ; no, not for thousands, thousands, thousands of worlds ;" thus reckoning, lest I should, in the midst of these assaults, set too low a value on him ; even until I scarce well knew where I was, or how to be composed again. . . .

About this time I did light on a dreadful story of that miserable mortal, Francis Spira ; a book that was to my troubled spirit, as salt when rubbed into a fresh wound ; every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twisting, and languishing, and pining away under that mighty hand of God that was upon him, were as knives and daggers in my soul ; especially that sentence of his was frightful to me, "Man knows the beginning of sin, but who bounds the issues thereof?" . . .

Once as I was walking to and fro in a good man's shop, bemoaning of myself in a sad and doleful state, afflicting myself with self-aborrence for this wicked and ungodly thought ; lamenting also this hard hap of mine, for that I should commit so great a sin, greatly fearing that I should not be pardoned ; praying also in my heart, that if this sin of mine did differ from that against the Holy

Ghost, the Lord would shew it me. And being now ready to sink with fear, suddenly there was, as if there had rushed in at the window, the noise of wind upon me, but very pleasant, and as if I heard a voice speaking, "Didst thou ever refuse to be justified by the blood of Christ?" And withal, my whole life of profession past, was in a moment opened to me, wherein I was made to see, that designedly I had not; so my heart answered groaningly "No." Then fell with power, that word of God upon me, *See that ye refuse not him that speaketh*. This made a strange seizure upon my spirit; it brought light with it, and commanded a silence in my heart, of all those tumultuous thoughts, that did before use like masterless hell-hounds, to roar and bellow, and make an hideous noise within me. It shewed me also that Jesus Christ had yet a word of grace and mercy for me, that he had not, as I had feared, quite forsaken and cast off my soul; yea, this was a kind of check for my proneness to desperation; a kind of threatening of me, if I did not, notwithstanding my sins, and the heinousness of them, venture my salvation upon the Son of God. . . .

About this time I took an opportunity to break my mind to an ancient Christian, and told him all my case; I told him also, that I was afraid I had sinned the sin against the Holy Ghost; and he told me, he thought so too. Here, therefore, I had but cold comfort; but talking a little more with him,

I found him, though a good man, a stranger to much combat with the devil. Wherefore I went to God again, as well as I could, for mercy still. . .

Thus was I always sinking, whatever I did think or do. So one day I walked to a neighboring town, and sat down upon a settle in the street, and fell into a very deep pause about the most fearful state my sin had brought me to; and after long musing, I lifted up my head, but methought I saw, as if the sun that shineth in the heavens did grudge to give light; and as if the stones in the streets, and the tiles upon the houses, did bend themselves against me. Methought that they all combined together to banish me out of the world. I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. O how happy now was every creature over I was! For they stood fast, and kept their station, but I was gone and lost.

Then breaking out in the bitterness of my soul, I said to my soul, with a grievous sigh, "How can God comfort such a wretch as I am?" I had no sooner said it, but this returned upon me, as an echo doth answer a voice, "This sin is not unto death." At which I was, as if I had been raised out of the grave, and cried out again, "Lord, how couldst thou find out such a word as this?" For I was filled with admiration at the fitness, and at the unexpectedness of the sentence; the fitness of the word, the rightness of the timing of it, the power,

and sweetness, and light, and glory, that came with it also, was marvellous to me to find ; I was now, for the time, out of doubt, as to that about which I so much was in doubt before ; my fears before were, that my sin was not pardonable, and so that I had no right to pray, to repent, &c., or that if I did it would be of no advantage or profit to me. But now, thought I, if this sin is not unto death, then it is pardonable ; therefore from this I have encouragement to come to God by Christ for mercy, to consider the promise of forgiveness, as that which stands with open arms to receive me as well as others. . . .

I would in these days, often in my greatest agonies, even flounce towards the promise, as the horses do towards sound ground that yet stick in the mire ; concluding, though as one almost bereft of his wits through fear, on this will I rest and stay, and leave the fulfilling of it to the God of heaven that made it. Oh ! many a pull hath my heart had with Satan, for that blessed sixth chapter of St. John. I did not now, as at other times, look principally for comfort, though O ! how welcome would it have been unto me ! But now a word, a word to lean a weary soul upon, that it might not sink forever ! it was that I hunted for.

Yea, often when I have been making to the promise, I have seen as if the Lord would refuse my soul forever, I was often as if I had run upon the pikes, and as if the Lord had thrust at me, to

keep me from him, as with a flaming sword. Then would I think of Esther, who went to petition the king contrary to law. (Esther, iv. 16.) I thought also of Benhadad's servants, who went with ropes upon their heads to their enemies for mercy (I. Kings, xx. 31), &c. The woman of Canaan also, that would not be daunted, though called dog by Christ (Matt. xv. 22), &c., and the man that went to borrow bread at midnight (Luke, i. 5, 6, 7, 8), &c., were also great encouragement unto me.

I never saw those heights and depths in grace, and love, and mercy, as I saw after this temptation; great sins do draw out great grace; and where guilt is most terrible and fierce, there the mercy of God in Christ, when shewed to the soul, appears most high and mighty. When Job had passed through his captivity, he had twice as much as he had before (Job, xlii. 13). Blessed be God for Jesus Christ our Lord. Many other things I might here make observation of, but I would be brief, and therefore shall at this time omit them; and do pray God that my harms may make others fear to offend, lest they also be made to bear the iron yoke as I did. . . .

When I first went to preach the word abroad, the doctors and priests of the country did open wide against me; but I was persuaded of this, not to render railing for railing; but to see how many of their carnal professors I could convince of their miserable state by the law, and of the want and

worth of Christ; for, thought I, *This shall answer for me in time to come, when they shall be for my hire before their face.*

I never cared to meddle with things that were controverted, and in dispute among the saints, especially things of the lowest nature; yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the death and sufferings of Jesus: but I say, as to other things, I should let them alone, because I saw they engendered strife, and because that they neither in doing, nor in leaving undone, did commend us to God to be his; besides, I saw my work before me did run in another channel, even to carry an awakening word; to that therefore I did stick and adhere.

I never endeavored to, nor durst make use of other men's lines (Rom. xv. 18), (though I do not condemn all that do); for I verily thought, and found by experience, that what was taught me by the word and Spirit of Christ, could be spoken, maintained, and stood to by the soundest and best established conscience; and though I will not now speak all that I know in this matter, yet my experience hath more interest in that text of Scripture (Gal. i. 11, 12), than many amongst men are aware.

If any of those who were awakened by my ministry, did after that fall back (as sometimes too many did) I can truly say, their loss hath been more to me, than if my own children, begotten of

my own body, had been going to the grave. I think verily, I may speak it without any offence to the Lord, nothing has gone so near me as that; unless it was the fear of the loss of the salvation of my own soul. I have counted as if I had goodly buildings and lordships in those places where my children were born: my heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honoured of God by this, than if he had made me emperor of the Christian world, or the lord of all the glory of the earth without it! . . .

I have observed, that where I have had a work to do for God, I have had first, as it were, the going of God upon my spirit, to desire I might preach there: I have also observed, that such and such souls in particular, have been strongly set upon my heart, and I stirred up to wish for their salvation; and that these very souls have, after this, been given in as the fruits of my ministry. I have observed, that a word cast in by the by, hath done more execution in a sermon, than all that was spoken besides; sometimes also, when I have thought I did no good, then I did the most of all; and at other times, when I thought I should catch them, I have fished for nothing. . . .

My great desire in my fulfilling my ministry was to get into the darkest places of the country, even amongst those people that were farthest off of profession; yet not because I could not endure the

light (for I feared not to show my gospel to any), but because I found my spirit did lean most after awakening and converting work, and the word that I carried did lean itself most that way also : *Yea so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation.* . . .

It pleased me nothing to see people drink in my opinions, if they seemed ignorant of Jesus Christ, and the worth of their own salvation, sound conviction for sin, especially unbelief, and an heart set on fire to be saved by Christ, with strong breathings after a truly sanctified soul ; that it was that delighted me ; those were the souls I counted blessed.

But in this work, as in all other, I had my temptations attending me, and that of divers kinds ; as sometimes I should be assaulted with great discouragement therein, fearing that I should not be able to speak a word at all to edification ; nay, that I should not be able to speak sense to the people ; at which times I should have such a strange faintness and strengthlessness seize upon my body, that my legs have scarce been able to carry me to the place of exercise.

Sometimes again, when I have been preaching, I have been violently assaulted with thoughts of blasphemy, and strongly tempted to speak the words with my mouth before the congregation. I have also at sometimes, even when I have begun to speak the word with much clearness, evidence,

and liberty of speech, yet been before the ending of that opportunity, so blinded and so estranged from the things I have been speaking, and have been also so straitened in my speech, as to utterance before the people, that I have been as if I had not known, or remembered what I have been about; or as if my head had been in a bag all the time of my exercise.

Again, when as sometimes I have been about to preach upon some smart and searching portion of the word, I have found the tempter suggest, "What! will you preach this! This condemns yourself; of this your own soul is guilty; wherefore, preach not of this at all; or if you do, so mince it as to make way for your own escape; lest instead of awakening others, you lay that guilt upon your own soul, that you will never get from under."

But I thank the Lord, I have been kept from consenting to these so horrid suggestions, and have rather as Samson, bowed myself with all my might, to condemn sin and transgression wherever I found it; yea, though therein also, I did bring guilt upon my own conscience. Let me die, thought I, with the Philistines, rather than deal corruptly with the blessed word of God. *Thou that teachest another, teachest not thou thyself?* It is far better that thou do judge thyself, even by preaching plainly to others, than that thou, to save thyself, imprison the truth in unrighteousness. Blessed be God for help in this also. . . .

But when Satan perceived that his thus tempting and assaulting me, would not answer his design; to wit, to overthrow the ministry, and make it ineffectual, as to the ends thereof; then he tried another way, which was, to stir up the minds of the ignorant and malicious to load me with slanders and reproaches: now therefore, I may say, that what the devil could devise, and his instruments invent, was whirled up and down the country against me, thinking, as I said, that by that means they should make my ministry to be abandoned.

It began therefore to be rumored up and down among the people, that I was a witch, a jesuit, a highwayman, and the like.

To all which, I shall only say, God knows that I am innocent. But as for mine accusers, let them provide themselves to meet me before the tribunal of the Son of God, there to answer for all these things, with all the rest of their iniquities, unless God shall give them repentance for them, for the which I pray with all my heart. . . .

So then, what shall I say to those who have thus bespattered me? Shall I threaten them? Shall I chide them? Shall I flatter them? Shall I entreat them to hold their tongues? No, not I. Were it not for that these things make them ripe for damnation that are the authors and abettors, I would say unto them, "Report it," because it will increase my glory.

Therefore I bind these lies and slanders to me as an ornament ; it belongs to my Christian profession to be vilified, slandered, reproached, and reviled ; and since all this is nothing else, as my God and my conscience do bear me witness, I rejoice in reproaches for Christ's sake. . . .

Having made profession of the glorious gospel of Christ a long time, and preached the same about five years, I was apprehended at a meeting of good people in the country ; among whom had they let me alone I should have preached that day ; but they took me away from amongst them, and had me before a justice ; who, after I had offered security for my appearing the next sessions, yet committed me, because my sureties would not consent to be bound, that I should preach no more to the people.

At the sessions after, I was indicted for an upholder and maintainer of unlawful assemblies and conventicles, and for not conforming to the national worship of the Church of England ; and after some conference there with the justices, they taking my plain dealing with them for a confession, as they termed it, of the indictment, did sentence me to a perpetual banishment, because I refused to conform. So being again delivered up to the gaoler's hands, I was had home to prison, and there have lain now complete twelve years, waiting to see what God would suffer these men to do with me. . . .

I never had in all my life so great an inlet into

the word of God as now. Those scriptures that I saw nothing in before, are made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now: here I have seen and felt him indeed. O that word! *We have not preached unto you cunningly-devised fables; and that, God raised Christ from the dead, and gave him glory, that your faith and hope might be in God,* were blessed words unto me, in this my imprisoned condition. . . .

But notwithstanding these helps, I found myself a man encompassed with infirmities. The parting with my wife and poor children hath often been to me, in this place, as the pulling the flesh from my bones; and that not only because I am somewhat too fond of these mercies, but also because I should have often brought to my mind the many hardships, miseries, and wants that my poor family was likewise to meet with; especially my poor blind child, who lay nearer my heart than all I had beside. Oh! the thoughts of the hardships I thought my blind one might go under, would break my heart to pieces.

Poor child, thought I, what sorrow art thou like to have for thy portion in this world! Thou must be beaten, must beg, suffer hunger, cold, nakedness, and a thousand calamities, though I cannot now endure the wind should blow upon thee. But yet recalling myself, thought I, I must venture you all with God, though it goeth to the quick to leave you.

Of all the temptations that ever I met with in my life, to question the being of God, and truth of his Gospel is the worst, and the worst to be borne. When this temptation comes, it takes away my girdle from me, and removeth the foundation from under me. Oh! I have often thought of that word, *Have your loins girt about with truth*: and of that, *When the foundations are destroyed, what can the righteous do?* . . .

I find to this day seven abominations in my heart. 1. Inclining to unbelief. 2. Suddenly to forget the love and mercy that Christ manifesteth. 3. A leaning to the works of the law. 4. Wandering and coldness in prayer. 5. To forget to watch for that I pray for. 6. Apt to murmur because I have no more, and yet ready to abuse what I have. 7. I can do none of those things which God commands me, but my corruptions will thrust in themselves. *When I would do good, evil is present with me.*

These things I continually see and feel, and am afflicted and oppressed with; yet the wisdom of God doth order them for my good. 1. They make me abhor myself. 2. They keep me from trusting my heart. 3. They convince me of the insufficiency of all inherent righteousness. 4. They shew me the necessity of flying to Jesus. 5. They press me to pray unto God. 6. They shew me the need I have to watch and be sober. 7. And provoke me to pray unto God,

through Christ, to help me, and carry me through this world.

The following personal description of Bunyan was written by his friend and biographer Mr. Doe :

“ He appeared in countenance to be of a stern and rough temper ; but in his conversation mild and affable, not given to loquacity, or much discourse in company, unless some urgent occasion required it ; observing never to boast of himself, or his parts, but rather seem low in his own eyes, and submit himself to the judgment of others ; abhorring lying and swearing, being just in all that lay in his power to his word ; not seeming to revenge injuries, loving to reconcile differences, and make friendship with all. He had a sharp, quick eye, accomplished with an excellent discerning of persons, being of good judgment and quick wit. As for his person, he was tall of stature, strong boned, though not corpulent, somewhat of a ruddy face, with sparkling eyes, wearing his hair on his upper lip, after the old British fashion ; his hair reddish, but in his latter days, time had sprinkled it with gray ; his nose well set, but not declining or bending, and his mouth moderately large ; his forehead something high, and his habit always plain and modest.

"And thus have we impartially described the internal and external parts of a person whose death hath been much regretted; a person who had tried the smiles and frowns of time, not puffed up in prosperity, nor shaken in adversity, always holding the golden mean.

In him at once did three great worthies shine,
Historian, poet, and a choice divine;
Then let him rest in undisturbed dust,
Until the resurrection of the just."

TRIBUTES TO BUNYAN'S GENIUS.

"Ingenious dreamer ! in whose well-told tale
Sweet fiction and sweet truth alike prevail;
Whose humorous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employed, and, like thy Lord,
Speaking in parables his slighted word;
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame;
Yet e'en in transitory life's late day,
That mingles all my brown with sober gray,
Revere the man whose pilgrim marks the road,
And guides the progress of the soul to God."—COWPER.

Dean Swift declared that he "had been better entertained, and more informed, by a chapter in *The Pilgrim's Progress*, than by a long discourse on the Will and Intellect, and simple or complex ideas."

"Bunyan's *Pilgrim's Progress* and *The Holy War* are inimitable specimens of genius and humor in the service of experimental religion. His works display an original genius, depth of Christian experience, and much greater precision of thought and expression than might have been expected from a man who made no pretensions to literature."—DR. JOHNSON.

"Bedford jail was the den wherein Bunyan dreamed his dream: *The Pilgrim's Progress*, a book which the child and his grandmother read

with equal delight ; and which, more than almost any other work, may be said to be

‘ Meet for all hours, and every mood of man,’

was written in prison, where Bunyan preached to his fellow-prisoners, supported his family by making tagged laces, and filled up his leisure by writing a considerable part of two folio volumes. The work by which he immortalized himself grew from a sudden thought which occurred while he was writing in a different strain. Its progress he relates oddly enough in his rhyming apology, but more curiously in some verses prefixed to the *Holy War*:

‘ It came from mine own heart, so to my head,
And thence into my fingers trickled ;
So to my pen, from whence immediately,
On paper I did dribble it daintily.’

“ The curious verses conclude with an anagram, made in noble contempt of orthography :

‘ Witness my name ; if anagram’d it be,
The letters make *Nu hony in a B.*’

“ Blind reasoners, who do not see that it is to their intellect, not to their principles of dissent, that Milton and Bunyan and De Foe owe their immortality ! strange company, we confess, but each incomparable in his own way.”—LONDON QUARTERLY REVIEW (as quoted in Allibone’s Dictionary of Authors).

“ I know of no book, the Bible excepted as above

all comparison, which I, according to my judgment and experience, could so safely recommend as teaching and enforcing the whole saving truth, according to the mind that was in Christ Jesus, as *The Pilgrim's Progress*. It is, in my conviction, incomparably the best Summa Theologicæ Evangelicæ ever produced by any writer not miraculously inspired. . . . It is composed in the lowest style of English, without slang or false grammar. If you were to polish it, you would at once destroy the reality of the vision. For works of imagination should be written in very plain language; the more purely imaginative they are, the more necessary it is to be plain. This wonderful book is one of the few books which may be read repeatedly, at different times, and each time with a new and different pleasure. I read it once as a theologian, and let me assure you that there is great theological acumen in the work; once with devotional feelings; and once as a poet. I could not have believed beforehand, that Calvinism could be painted in such delightful colors."—COLERIDGE.

"Disraeli has well designated Bunyan as the Spenser of the people; every one familiar with his Faery Queen must acknowledge the truth of the description. If it were not apparently incongruous, we could call him, on another score, the spiritual Shakspeare of the world: for the accuracy and charm with which he has delineated the changes and progress of the spiritual life, are not less ex-

quisite than that of Shakspeare in the Seven Ages, and innumerable scenes of human life."—NORTH AMERICAN REVIEW, vol. 36. (See Allibone.)

"The style of Bunyan is delightful to every reader, and invaluable as a study to every person who wishes to obtain a wide command over the English language. The vocabulary is the vocabulary of the common people. There is not an expression, if we except a few technical terms of theology, which would puzzle the rudest peasant. We have observed several pages which do not contain a single word of more than two syllables. Yet no writer has said more exactly what he meant to say. For magnificence, for pathos, for vehement exhortation, for subtle disquisition, for every purpose of the poet, the orator, and the divine, this homely dialect, the dialect of plain workingmen, was perfectly sufficient. There is no book in our literature on which we could so readily stake the fame of the old unpolluted English language ; no book which shows so well how rich that language is in its own proper wealth, and how little it has been improved by all that it has borrowed. Cowper said forty or fifty years ago that he dared not name John Bunyan in his verse, for fear of moving a sneer. . . . We live in better times ; and we are not afraid to say that, though there were many clever men in England during the latter half of the seventeenth century, there were only two great creative minds. One of those minds produced the

Paradise Lost, and the other, *Pilgrim's Progress*."—
T. B. MACAULAY.

"Bunyan, like all great creators, was gifted with a lively sense of the humorous, and in the characters and adventures we frequently see a comic element of no inconsiderable merit. The sublime and the grotesque, the tender, the terrible, and the humorous, were alike tasted by this truly *popular* genius. . . . His knowledge of books was very small; but the English version of the Bible, in which our language exhibits its highest force and perfection, had been studied by him so intensely that he was completely saturated with its spirit. He wrote unconsciously in its style, and the innumerable scriptural quotations with which his works are incrustated like a mosaic, harmonize, without any incongruity, with the general tissue of his language. Except the Bible, from which he borrowed, consciously or unconsciously, the main groundwork of his diction, he probably was little acquainted with books. Fox's *Martyrs* and a few popular legends of knights-errant, such as have ever been a favorite reading among the English peasantry, probably furnished all such materials as he did not find in the Scriptures. The Bible, indeed, he is reported to have known almost by heart. . . . Bunyan is the most perfect representative of the plain, vigorous, idiomatic, and sometimes picturesque and poetical language of the common people. . . . It is surprising how

universally Bunyan's diction is drawn from the primitive Teutonic element in our language: for pages together we sometimes meet with nothing but monosyllable and dissyllable words; with the exception of a few theological terms, his structure is built up of the solid granite that lies at the bottom of our speech."—SHAW'S ENG. LIT.

"He was forever watching for souls, as 'one that must give an account;' and that watching made his intellectual eye ransack 'the *depths* of Satan,' as well as 'the secrets of the heart;' and scrutinize the aspects of the world, as well as range the open fields of visible nature. Nothing that he wrote terminated upon himself, or had its chief charm to him, in either its point or pathos. He sought with keen zeal, and enjoyed with keener zest, happy thoughts, and 'picked and packed words,' as he calls his Saxonisms, but not for their beauty or point as composition, nor as specimens of his own vein; but because they were wanted to arrest attention, and were likely to rivet instruction. . .

. . . It would be *infra dig.* in any literary circle, not to admire John Bunyan. He is an integral part of the national character, in common with Milton and Shakspeare; and thus it is patriotism to praise him. But still, after deducting all this matter-of-course praise, there remains a succession of master-spirits who have paid homage to his genius, in spite of all their hatred to his sect as a Nonconformist, and to his sentiments as an Evan-

gelical. Neither Dr. Johnson, nor Dr. Southey, nor Sir Walter Scott, nor Lord Byron, could remember, for their life, whilst reading Bunyan, that he was anything but just a great and good man, who had been very ill used, in bad times. The fact is, he had filled the wide field of their vision with *creations* they could not imitate, nor find a parallel to, nor help admiring; and thus they gave way to the gush of their own emotions, because no other writer had ever awakened, in their mighty minds, similar emotions, from such sources, or by such scenes.”—REV. ROBERT PHILIP.

“Honest John Bunyan is the first man I know of who has mingled narrative and dialogue together; a mode of writing very engaging to the reader, who, in the most interesting passages, finds himself admitted, as it were, into the company, and present at the conversation.”—DR. FRANKLIN.

“How many children have become better citizens of the world through life by the perusal of this book in infancy! How many pilgrims, in hours when perseverance was almost exhausted, and patience was yielding, and clouds and darkness were gathering, have felt a sudden return of animation and courage, from the remembrance of Christian’s severe conflicts and his glorious entrance at last through the gates into the city!”—DR. CHEEVER.

“He was a close student of the book of nature; a careful observer of human actions in their various

manifestations and relations. His writings show that he was a great lover of the beautiful and sublime in the natural world. He doubtless looked with unbounded admiration on fine landscapes ; on fields in their fresh fragrance, and clothed with rich verdure ; on groves made vocal by the songs of birds ; on streams smoothly gliding through beautiful meadows ; on flowers blooming in the freshness of spring ; on fields of waving grain ripening in the summer's sun, and on trees stirred by balmy zephyrs, or loaded with the delicious fruits of autumn. It has been well remarked that he had 'an eye for all that is lovely, and an ear for all that is sweet, and a heart for all that is sublime in nature.'"—HARSHA'S LIFE OF BUNYAN.

The French author, Taine, in his able History of English Literature, commenting on a passage in *Grace Abounding*: "These sudden alternations, these vehement resolutions, this unlooked-for renewing of heart, are the products of an involuntary and impassioned imagination, which by its hallucinations, its mastery, its fixed ideas, its mad ideas, prepares the way for a poet, and announces one inspired. . . . Bunyan has the freedom, the tone, the ease, and the clearness of Homer ; he is as close to Homer as an Anabaptist tinker could be to an heroic singer, a creator of gods. I err ; he is nearer. Before the sentiment of the sublime, inequalities are levelled. The depth of emotion raises peasant and poet to the same eminence." . . .

THE PILGRIM'S PROGRESS.

THE FIRST STAGE.

As I walked through the wilderness of this world I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back. I looked, and saw him open the book, and read therein; and as he read, he wept and trembled; and not being able longer to contain, he broke out with a lamentable cry, saying, What shall I do?

In this plight, therefore, he went home, and restrained himself as long as he could, that his wife and children should not perceive his distress; but he could not be silent long, because that his trouble increased. Wherefore at length he broke his mind to his wife and children; and thus he began to talk to them:

O, my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am certainly informed that this our city will be burnt with fire from heaven; in which fearful overthrow, both myself, with thee, my wife, and you, my sweet babes, shall miserably come to ruin, except—the which yet I see not—some way of escape can be found whereby we may be delivered.

At this his relations were sore amazed; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So when the morning was come, they would know how he did. He told them, Worse and worse: he also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriage to him; sometimes they would

•

deride, sometimes they would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying; and thus for some days he spent his time.

Now I saw upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and as he read, he burst out as he had done before, crying, What shall I do to be saved?

I saw also that he looked this way, and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked then, and saw a man named Evangelist coming to him, and he asked, Wherefore dost thou cry?

He answered, Sir, I perceive by the book in my hand that I am condemned to die, and after that to come to judgment; and I find that I am not willing to do the first, nor able to do the second.

Then said Evangelist, Why not willing to

die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet. And, sir, if I be not fit to go to prison, I am not fit to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, Fly from the wrath to come.

The man therefore read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder wicket-gate? The man said, No. Then said the other, Do you see yonder shining light? He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream that the man began to run. Now he had not run far from his own door when his wife and children, perceiving it, be-

gan to cry after him to return ; but the man
put his fingers in his ears and ran on, crying,
Life ! life ! eternal life ! So he looked not
behind him, but fled towards the middle of
the plain. . . . ,

I.

(¹) As I walked through the wilderness of this world, (²) I lighted on a certain place (³) where was a den, (⁴) and laid me down in that place to sleep, ⁵and, (⁶) as I slept, (⁵) I dreamed a dream.

GRAMMATICAL ANALYSIS.

A compound sentence composed of six clauses. The leading clause (2); Declarative. I, in predicative combination with *lighted*. ON, sign of adverbial combination between *lighted* and *place*, the combination extending the predicate. A, and CERTAIN, each in attributive combination with *place*. (1) adverbial subordinate to (2), denoting a relation of time. Predicative combination, *I walked*. AS, adverbial conjunction, connecting *walked* with *lighted*. THROUGH, sign of adverbial combination between *walked* and *wilderness*. THE, attributive combination with *wilderness*. OF, sign of attributive combination between *wilderness* and *world*. (*Of* is the genitive sign,—here, an appositive genitive, not possessive.) THIS, attributive combination with *world*.

(3) Adjective subordinate clause, describing *place*; *where* for *in which*.

Four kinds of predication, of action, of quality, of identity, of position. Adverbs may be predicates.

WAS A DEN. Rule:—When a neuter or passive verb is preceded by a preposition and its case, or by an adverb, as *here*, *there*, *where*, the subject may follow the verb.

(4) Copulate co-ordinate with (2). AND, conjunction, connecting the clauses in which *lighted* and *laid* are the verbs. LAID, predicative combination (*I understood*). ME, objective combination with *laid*, which is used reflexively; *me* for *myself*. DOWN, adverbial combination with *laid*. IN, sign of adverbial combination. TO, sign of adverbial combination between *laid* and *sleep*. The infinitive like the present participle has the authority of a verb while it submits to government as a substantive; here, as a noun it is under government by the preposition *to*, which makes it in adverbial combination with *laid*. The infinitive in this construction is often called an abridged sentence, as here *to sleep* is equivalent to *that I might sleep*. Thus the Latin idiom requires the conjunction *that* with the subjunctive mode, where the English may employ the infinitive alone.

(5) AND I DREAMED A DREAM,—copulate co-ordinate with (4). DREAM. Rule:—A noun in the objective case may often follow an intransitive verb

when the two are kindred in signification. (6) Adverbial subordinate to (5).

PHILOLOGICAL.

As, "Anglo-Saxon, *eal swá*, 'all so,' or 'quite so,' which survives in *also*. In the twelfth century it had already shrunk into *als*, a form which still continues in German; and since that time it has still further lost of its substance so as to be reduced to *as*." (*De Vere*.)

I.—Anglo-Saxon, *Ic*; German, *Ich*; Latin, *Ego*. Chaucer sometimes uses *Ik*, sometimes also *Ich*. "It is a great step in the mental development of a child, when it first gives expression to its consciousness of individuality and uses the proud *I*. . . . This remarkable individuality of pronouns is strikingly illustrated by the historical fact that even in times of conquest and subjugation, they have been most faithfully preserved by the suffering nations. . . . Among so many thousand words imposed upon the conquered race by the victorious Norman there is not to be found a single pronoun." (For further interesting matter, see *De Vere's Studies in English*, page 240.)

WALKED.—Imperfect of *walk*. A. S. *wealcan*, to roll, turn, revolve,—hence to move, to go.

THROUGH.—Old English, *thurgh*; A. S. *thurh*, *thuruh*; Ger. *durch*. It is the same word with *thorough*. This identity is illustrated by the word

thoroughfare, a passage *through*. Shakspeare, *Mer. of Venice*, II., 7, uses *throughfares*. Spenser's *Faery Queene*, Canto I.—“*thorough* great distresse.” *Door*, Ger. *Thür*, is allied to *through*.

THE.—In Anglo-Saxon the definite article was the same in form and declension with the demonstrative *that*; m. *se*, f. *seô*, n. *thæt*. Genitive, m. *thæs*, f. *thære*, n. *thæs*. Of these forms the nominative masculine has been lost; the nominative feminine remains with us in the form of the personal pronoun *she*.

WILDERNESS.—A. S. *wildeôrness*; Ger. *Wildnisz*.

OF.—A. S. *of*; Ger. *ab*; allied to Lat. *ab*.

THIS.—A. S. m. *thes*; f. *theôs*; n. *this*; Ger. *dieser*, *diese*, *dieses*, and *dies*. “Pronominal words are found to arrange themselves not under verbal roots, like other parts of speech, but under certain elementary sounds or syllables. *Th*, the strong demonstrative element, appears in *the*, *this*, *that*, *there*, *thence*, *thither*, *thou*, *thus*.”

WORLD.—A. S. *weorold*, *worold*, *world*. The Scotch still pronounce the word as if of two syllables, *worold*. Ger. *Welt*.

LIGHTED.—Imperfect of *light*. A. S. *lihtan*, *alihtan*. *Lihtan*, to raise from, to lighten; hence, to relieve, set free: free it may be from restraint or law, hence the notion of chance or hap; to *light on*, equivalent to *happen on*. Formerly the preposition *into* was used.

ON.—A. S. *on*.

A.—*A* or *an* is the same in derivation with *one*, but different in meaning, being more indefinite than *one*. It is the A. S. *ân*, the Scotch *ane*, the Latin *unus*, and our numeral *one*. In German the indefinite article and the numeral *one* are the same in form, *ein*. In the A. S. *ân* was used before consonantal as well as before vowel sounds.

CERTAIN.—French, *certain*; Italian and Old Spanish, *certano*; from Lat. *certus*.

PLACE.—French, *place*; Spanish, *plaza*; Italian, *piazza*; from Lat. *platea*, which meant in classical Latin, a *street*, in later Latin, a *courtyard* or *open square*. The word spread through Europe with this last meaning, during the Middle Ages.

WHERE.—A. S. *hwar*, *hwær*. "Pronominal element *hw*, a modification of *k*, which throughout the Indo-European tribes expresses the interrogative or relative idea."

WAS.—A. S. *wæs*; Ger. *war*; has no radical connection with the verb *to be*. The case is the same in most other languages also, that the substantive verb is defective and has to borrow forms for its inflection.

DEN.—A. S. *den*, *denn*, *denu*, a valley or secluded place.

AND.—A. S. and Ger. *und*.

LAID.—A. S. *lecgan*, causative verb from *licgan*, to lie. Ger. *legen*.

ME.—A. S. *me*, *mic*; Ger. *mich*, allied to Lat. *me*; Greek, *me*. M, the element of the first person

singular objective appears in *me, my, mine, am*. It is a more natural designation of self than *I*, being one of the earliest intelligible sounds, if not the first, which infants utter.

DOWN.—A. S. *adûn, dun*, from *dûn*, a hill.

IN.—A. S. *in* ; Ger. *in, ein*.

THAT.—A. S. m. *the, se* ; f. *theo, seo* ; n. *thāt*. Pronominal element *th*. The final letter *t* is the sign of the neuter gender, as in *what, that, it*. "Lingual mutes, *t, d, th*, and *dh*. The lingual has a natural adaptedness to the function of a demonstrative. Pointing of the finger is a natural gesture accompanying the utterance of *that, thou, thither*. In Latin, *teneo, tendo, dico, diceo* ; Greek, *teino, didomi* ; German, *dehnen, zeigen* ; Eng., *tend, teach*, etc., all have the general import of *pointing* or *demonstrating*."

TO.—Sign of the infinitive. In A. S. it was not often so used, as it is now, following a general analytic habit of the language as well as the example of the French. When a verb is followed by another preceded by the preposition *to*, the construction must be considered to have grown out of the so-called gerund, that is the form in *nne*, the ending of the dative case, which was perhaps always preceded by the preposition *to* ; *to lufienne, ad amandum*. The prepositional force of *to* may be illustrated here by substituting *for* : I laid me down for sleep. The former good usage of both prepositions *for to* before an infinitive expressing purpose, shows that

to had already lost its force as a preposition. But as to the historical origin of such forms, *for to walk*, *for to see*, doubtless they grew out of the French idiom of *pour* (for) before dependent infinitives.

SLEEP.—A. S. *slæpan* ; Ger. *schlafen*.

I.—*I* and *thou* are called pronouns, but they are more than that: they directly express personality.

DREAMED.—Danish, *droomen* ; Ger. *träumen*.

DREAM.—A. S. *drôm* ; Ger. *Traum*. Compare A. S. *dreám*, joy.

RHETORICAL.

The language is pure English. Only three words in the sentence (certain, place, place) are of foreign origin. The Anglo-Saxon is our mother tongue. Its offspring has grown to be great and rich, but it forgets not whence it drew its life; there its holiest memories cluster. Bunyan's language has that strength and beauty of a pure origin. But such simplicity of diction would hardly be natural to a writer of our day, for it would be literary affectation not to honor the cultivation of our later English with its wealth of foreign words.

This sentence contains five active verbs; active verbs have a more graphic effect than passive verbs.

The sentence contains six nouns, but only one descriptive adjective. The objects are so well named that they require no spending of words for

description. The fewer adjectives in a sentence the better.

The personal pronoun *I* is repeated five times. This is not the egotism of vanity, but the lively appearance of a man who is making ready to tell us something.

Grammatical Equivalents.—The order of the sentence, as treated in the grammatical analysis above, is, “I lighted on a certain place, as I walked through the wilderness of this world, where was a den . . . and dreamed a dream, as I slept.” This is not the logical order. (1) Such an introduction would take us by surprise. Our attention must first be drawn to the man as a traveler, before we are ready to hear of his adventures. (2) The relative *where* is too far from its antecedent *place*. (3) The order of climax is violated in the last clause. The *dream* is the main thing. Definition: —“Climax (ladder) is the ascent of a subject, step by step, from a lower to a higher interest.”

AS; WHILE.—*While* denotes a length of time; it would naturally be used with the progressive form of the imperfect, *was walking*.

WALKED; WAS WALKING.—The progressive imperfect is used for continued, customary, or repeated action; and that form of the verb here, as compared with the imperfect, might hint at a leisurely pace. (2) It might imply that the man kept on walking; it would allow him to notice things by the way, to see, or read, or talk, or be

the subject of any action consistent with his walking on. But his *lighting on a place* made an incident at the end of his walk, rather than during the time of it. (3) The progressive imperfect is not used in this passage at all. The author means to write himself out of the scene in a sentence or two, and the narrative is too lively for the slow tense form of the progressive imperfect.

THROUGH.—*Through* is full of rhetorical suggestion. The word, as compared with *over* or *across*, implies that the way is full of difficulties; obstacles are to be encountered at every step and pushed right and left for a passage *through*. A *wilderness* is a *wild* region, it may be a forest of trees and underbrush. Thus the metaphor is true: life is not a barren desert across which we go, but a wilderness, thick of difficult and dark surroundings, but here and there letting in light.

WILDERNESS OF THIS WORLD; THIS WILD WORLD.—But the narrative is an allegory. THIS WORLD'S WILDERNESS.—But the whole world is the wilderness. *Of* is here the sign of an appositive genitive, as in *City of New York*.

I LIGHTED ON A CERTAIN PLACE.—To light on, hit on, strike upon, fall on; all good idioms, denoting that the thing might *not* have occurred; something casual or surprising; a stroke, a fall, an accident. The German uses in the same way verbs and nouns corresponding to our fall, strike, hit.

CERTAIN.—Strictly, *certain* is pleonastic. We

commonly use it in an apologetic way. To refer one to a *certain* place or thing is to imply that he already knows of it sufficiently, or, at all events, that no further specific mention or description need be given at present. But here the noun *place* is immediately described by the adjective clause, *where was a den*.

LIGHTED ON; DISCOVERED.—*Lighted on* is Anglo-Saxon. (2) The word *discover* might carry off one's mind from the natural incident of the man's finding a good place in which to rest; it suggests a possible incongruity between *falling asleep* and the animation and self-satisfaction at having found out something new.

WHERE WAS A DEN; IN WHICH WAS A DEN.—It would discriminate between the place, and the den as being somewhere in that place, whereas they are made identical; the place where, that is, the whole place. In my journey I came to a secluded place, a den.

AND THERE WAS A DEN THERE.—It raises what is logically as well as grammatically a subordinate thought to the rank of a co-ordinate, breaking the unity of the sentence; besides, it employs the adverb *there* twice.

AND LAID ME DOWN; I LAY DOWN.—*Laid* is active; *lay*, neuter. Bunyan illustrates a good principle, that active verbs have a more dramatic effect than passive or neuter verbs; they bring out the actors, the personality, the life.

IN THAT PLACE.—This repetition of the noun *place* impresses the picture of the traveler lying asleep in this secluded spot. First, we have the den; we might lose sight of it, thinking only of the man, but we are made to think also of the surroundings, of the kind of place where he lay.

AS I SLEPT.—Bunyan's fullness is not tedious. He makes us follow him step by step, but the steps in the thought are straightforward and rapid, leading us directly to the top of his rhetorical ladder.

I DREAMED A DREAM.—We know that Bunyan was a devoted student of the Bible. The fact illustrates his literary style; and it adds testimony to our English Bible as the purest fountain at which the student can wait, and drink in those influences of study, and breathe that air, and feel that association which secretly develop and train the natural expression of thought. This sentence is full of biblical idiom. "Walked through the wilderness," Judges, xi. 16. "And he lighted upon a certain place," Gen. xxviii. 11. "I laid me down and slept," Ps. iii. 5. "And Joseph dreamed a dream," Gen. xxxvii. 5. "And he dreamed, and behold," Gen. xxviii. 12.

This sentence may also be used, although not one of the best passages, to illustrate a singular fact of the rhythmical capabilities of pure English. March's *Method of Philological Study* contains a remark on the dactylic cadence of Bunyan's lan-

guage, and, in illustration of it, a passage which bears a writing out in the form of a dactylic hexameter stanza. The English Bible is eminent for its rhythmical verses ; and later than that our best prose literature also abounds in such sentences. It seems to be true that good English is metrical English, the dactyl being its characteristic foot.

As I | walked through the | wilderness | of this | world "I |
lighted | on a
Certain place | where was a | den," and | laid me | down in that
| place to | sleep.
And as I | slept I | dreamed a | dream.

II.

(¹) I dreamed, (²) and, (³) behold, (²) I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back.

GRAMMATICAL.

A compound sentence of three clauses. (1) Declarative. (3) Imperative; *behold*, in predicative combination with *thou*, understood. But the word as used here has the syntax of an interjection.

(2) Copulate co-ordinate with (1). CLOTHED, perf. part., attributive combination with *man*. WITH, sign of adverbial combination between *clothed* and *rags*. Participles have the syntax of adjectives, but being verbal forms, they are regularly subject to adverbial or objective qualification.

STANDING, attributive combination with *man*. IN, sign of adverbial combination between *standing* and *place*. *With* is often used idiomatically for the present participle *having*. FACE, objective combination with *with*. FROM, sign of adverbial combination between *turned*, understood, attributive to *face*,—and *house*. BOOK and BURDEN in the same

government with *face*. HAND and BACK, each in adverbial combination with *with*. IN and UPON, signs of adverbial combinations.

PHILOLOGICAL.

BEHOLD.—A. S. *behealdan*, to behold, that is, to hold in sight. Ger., *behalten*, to hold or keep. "The prefix *be*, originally the same word as *by*; A. S. *be*, and *bi* or *big*; Ger. *be* and *bei*. It denotes nearness, closeness, about, on, at, and generally has an intensive force, though it is sometimes apparently insignificant."

The forming of new words by prefixes to old was common in Anglo-Saxon, but it was a habit to which the English language has never been favorable. If the prefix had already lost its original significance the word remained, as *begin*, *forgive*, *answer*; or if the prefix had taken the accent, that would save the word, as *income*, *bygone*; but if the prefix still had an obvious meaning as a preposition or adverb, the tendency in the English language has been to make it a separate word following the verb.

SAW.—Imperfect tense of *see*. A. S. *seon*, for *sehwan*; Ger. *sehen*, *sah*, *gesehen*. Allied to Lat. *secare*, to cut, divide, distinguish. Compare *cernere*.

MAN.—A. S. *mann*; Ger. *Mann*, from the Sanskrit *man*, to think. Lat. *mens*, mind.

CLOTHED.—Perfect participle of *clothe*. A. S. *clādhjan*; Ger. *kleiden*.

RAG.—Gaelic and Irish, *rag*; A. S. *hracod*, raked, ragged, *hracian*, to rake, tear; Danish, *rage*; Swedish, *raka*, to rake, scrape.

STANDING.—Pres. part. of *stand*. A. S. *standan*; Provincial Ger. *standen*; Ger. *stehen*; Lat. *sto*.

WITH.—A. S. *widh*, *wid*.

HIS.—A. S. *his*, genitive of *he*, and also of the neuter *hit* (it). *Its*, the present genitive of *it*, is nowhere used in the first edition of the Bible, but generally *his* or *thereof*: "The fruit-tree yielding fruit after *his* kind."

FACE.—French, *face*; Lat. *facies*, form, shape, face, from *facere*, to make.

FROM.—A. S. *fram*; Old High German, *fram*.

OWN.—A. S. *âgen*, past part. of *âgan*, to possess; Ger. *eigen*. Our verbs to *owe* and to *own* are from the same root (*âg-en*). "It may sound odd to speak of a man as *owning* what he *owes*; yet, if we will think of it, there are few things that can rightly be said to be more a man's own than his debts; they are emphatically *proper* to him or his *property*, clinging to him as they do, like a part of himself." (*Craik*.)

HOUSE.—A. S. *Hûs*; Ger. *Haus*. Probably derived from the same root with English *hat* (Ger. *Hut*); *hut* (Ger. *Hütte*); *hide* (Ger. *Haut*), the original root meaning in general to cover or protect.

HAND.—A. S. and Ger. *Hand*.

GREAT.—A. S. *great*; Ger. *groß*, “allied to Lat. *grandis*, and perhaps also to Lat. *grossus* and *crassus*, thick.”

BURDEN (written also *burthen*).—A. S. *byrdhen*; Ger. *Bürde*, from the root of *bear*; A. S. *beran*.

UPON.—A. S. *uppan*. “Perhaps two words, derivative *uppan* from *up*, and compound *up* and *on*, have mixed, to give us *upon*.” (*March's Anglo-Saxon Gram.*)

BACK.—A. S. *bæc*, *bac*; O. H. Ger. *bacho*, back, cheek.

RHETORICAL.

A German translation makes two sentences here : “I dreamed and lo! I saw a man stand there (da stehen), who was clothed in rags.. His face he had turned from his house, a book in his hand, and a heavy burden upon his back.”

Bunyan's language has the unity and whole effect of a picture. The man is not described to us in sentences, but presented to us all at once. The traits are mentioned in the natural order. We are struck first generally with his wretched appearance. A stranger is identified by his dress. He appeals to us by his attitude, or some peculiarity of the place where he stands. Our next thought is, “Where do you come from? Where is your home?” While recovering from our surprise we may see that he carries a book, and on coming

nearer, or if he happen to turn around, we shall see also the burden on his back.

The German idiom suggests rhetorical equivalents.

BEHOLD! LO!—*Behold* may be parsed as an interjection, but it is not without its proper force as a verb in the imperative mode. The writer calls our attention, bids us look too, at the same time with him.

STANDING; TO STAND.—*Man stand* makes too close a recurrence of the vowel sound. *Man standing* would be a little less unpleasant, as the final syllable *ing* serves to modify the strict vocal alliteration in the two monosyllables, or run it off into another sound. (2) *To stand* calls attention to the act itself rather than to the actor. The *infinitive* states a fact absolutely without any finite (definite) relation to the actor. But the participle identifies the actor with the act; it is an attributive or adjective word describing, representing the man *in* the act.

IN A CERTAIN PLACE; THERE.—Bunyan's phrase excites the reader's interest. The word *certain* hints at a peculiarity which might be worth remarking about the *place* where he stood. *There* has no antecedent; it makes the reader suspect for the moment that he has lost some previous reference to the place.

CLOTHED; WHO WAS CLOTHED.—We have the man described in immediate connection with the

first mention of him ; we see him not as a man who is presently to be referred to, but we see him at once as he is, a man in rags. If the relative be used, then the description of the man is yet to come ; we do not know him yet. (2) The use of the relative allows us to conceive of other men, from whom this one is singled out and referred to. (3) The relative requires at least one more verb, and so far tends to complicate the sentence.

CLOTHED WITH RAGS ; CLOTHED IN RAGS.—In such an expression we use *in* or *with* indifferently. If we are bound to seek for a shade of difference here—*with* generally denotes instrumentality or accompaniment. Accordingly it should suggest that the man had nothing else to put on ; his clothing, all of it, was made with, made up of, consisted of, rags.

The meaning of the verb *to clothe* is to *cover*, cover sufficiently, cover *with* something. The preposition *in* doubtless came to be used with the verb, or participle *clothed* or *clad*, when men went in (inside of) armor. "Yclad in mighty arms and silver shield." The Bible always uses *with* after *clothe* or *clothed*, except three times, when the reference is to the clothing of rich or royal persons, and once, "clothed *in* sackcloth." The dress is extraordinary. Attention is drawn to what is outside ; the person is under it or *in* it, inside. To say that a lady is clothed or dressed "*in* black," "*in* silk," "dressed *in* the style," etc., implies that she has

other dresses; her present appearance is occasional. "She dresses *with* taste," "he is clothed *with* rags," that is, that is his (usual) dress, that is the way he goes, covered only with rags.

WITH HIS FACE FROM; HIS FACE HE HAD TURNED; HAVING HIS FACE FROM.

Had turned is in the pluperfect tense. But it is not meant that he had just turned around; we care nothing about that. A comma after *had* would be a mechanical expedient to make the expression more nearly a grammatical equivalent, but it would be at the expense of making *face* the object of *had*; he had his face! But *face* is the object of the verb whether it be *had* or *had turned*. But an object should always follow its verb unless for the sake of contrast or emphasis, or other reason for giving it unusual prominence. A sentence has two prominent places, the beginning and the end; at the first our attention is excited, at the last it rests. In Bunyan's phrase the participle *turned* is not expressed; it is, however, understood, for the noun *face* requires a participle after it to receive the adverbial qualification denoted by *from*. If the word were expressed and thereby made prominent, it might imply that his face alone was turned away, suggesting an uncomfortable twisting of the neck. But the expression, *with his face from his house*, means *facing*, *fronting*, from the house, looking from it, standing with his back towards the house.

HAVING HIS FACE FROM.—The verb *to have* should

hardly be followed by the preposition *from*. We have a thing at hand, not *from* us.

A GREAT BURDEN; A HEAVY BURDEN.—The meaning of *heavy* is already implied in *burden*, and as a word which adds nothing to the sense it only *burdens* the sentence. But the adjective *great* has force. The burden was large and oppressive, which meanings are sufficiently expressed by the single word *great*.

UPON HIS BACK.—*Upon* and *on* are used interchangeably. But we may often discriminate, letting *upon*, since it is *in form* a compound of *up* and *on*, denote that the object is measurably high. *On the ground*; *upon* the roof, *upon* his back. “*Upon*” also “conveys a more distinct notion than *on* carries with it of something that literally or metaphorically bears or supports. *Upon* is less used than formerly, *on* for the most part taking its place.”

I DREAMED AND BEHOLD I SAW A MAN; I SAW IN MY DREAM A MAN.—The latter brings *dream* and *man* too near together. It was not a *dreamy* man; he appeared not as in a dream, but in all the distinctness of reality; I *saw* a *man*, says Bunyan.

THERE APPEARED A MAN.—*To appear* may mean to arise as in a mist, to make an apparition, to seem to be, only, and not really to exist.

HOUSE, HOME.—The noun *house* is one of the most effective words in the description. A house is an object which immediately addresses the sight;

but *home* cannot be so immediately defined. It may refer to the family circle and domestic ties as well as to the house and surroundings. The possessive adjective *own* before house is a sufficient hint, if need be, of the man's residence there.

III.

(¹) I looked (²) and saw him open the book and read therein, (³) and (⁴) as he read (³) he wept (⁵) and trembled; (⁶) and not being able longer to contain, he broke out with a lamentable cry, saying, (⁷) What shall I do?

GRAMMATICAL.

(2) Copulate co-ordinate with (1). Ellipsis of the nominative *I*, with which *saw* is in predicative combination. HIM, quasi-predicative combination with *open*. *Him* is attracted into the case of an object of *saw*, although it is the subject of *open*. This is a common idiomatic construction in the English as well as in the Latin and Greek. The subject of the infinitive is put in the accusative because it is usually the same as the object of the preceding verb, or is capable for the moment of being so conceived. The rule states the logical relation of the infinitive and objective; but if that logical relation had always been distinctly before the minds of those who started the idiom, the idiom never would have started.

BOOK, objective comb. with *open*. AND connects *open* and *read*, which are in the same government, objective comb. with *saw*. THEREIN, adverbial comb. with *read*. (3) Cop. co-ordinate with (2). (4) Adv. subordinate to (3) and (5). (5) Cop. co-ordinate with (3); ellipsis of the nominative *he*. (6) Cop. co-ordinate with (5). NOT, adverbial comb. with *being able*. BEING, sign of quasi-predicative combination of *able* with *he*.

LONGER, adverbial comb. with *to contain*. CONTAIN. The infinitive may combine with an adjective or a substantive as well as a finite verb. WITH, sign of adverbial combination between *broke out* and *cry*. SAYING, a gerund (participle used adverbially), in adverbial comb. with *broke out*. (7) Substantive subordinate, in objective comb. with *saying*. WHAT, interrogative pronoun, in objective comb. with *shall do*.

SHALL is an auxiliary denoting future time, yet it retains its primitive strength as a principal verb expressing obligation or necessity (*shall*, *should*; Ger. *sollen*, *sollte*, *gesollt*). This inherent power of the word, making the sense in this instance, what *must* I do, is manifest if it be emphasized. Perhaps *shall* will some day have dropped out of use as a mere sign of the future, letting *will* have the whole of that office, and returning to its old employment.

PHILOLOGICAL.

LOOKED.—*Look*, A. S. *lôcian* ; Provincial Ger. *lugen*, allied to the Sanskrit *lôk* and *lotsh*, to see.

HIM.—A. S. dative case (case of the indirect object),—singular and plural of *he* and *hit* (it). It is now always called an objective case, and is the only masculine form of it. *M* was the dative case ending masculine and neuter in A. S., as it still is of the dative singular in the German. Our uninflected language requires the preposition *to* to denote the dative case, although after such verbs as to *give*, *tell*, etc., *him*, *them*, *whom*, have kept their dative force, requiring no preposition. Then by the example of that usage other pronouns and nouns not ending with the dative sign *m* also could be used after the same verbs, without the preposition.

OPEN.—A. S. *openian* ; Ger. *öffnen*, formed on the preposition *auf* ; hence to *make up*, *out*, *open*.

BOOK.—A. S. *bôc* ; Ger. *Buch*, from A. S. *bôce*, beech ; Ger. *Buche*, because the ancient Saxons and Germans wrote on beechen boards.

READ.—A. S. *rêdan* ; Ger. *reden*.

HE.—A. S. *He*, fem. *heo*, neut. *hit*.

WEPT.—Imp. of *weep*. A. S. *wêpan*. (A weak verb. Weak verbs are such as require aid from without ; the addition of *d* or *ed* to form the past tense and past participle. The ancient or strong

verbs are so called because they form their parts from within themselves, merely by changing their vowel.) The imperfect of *weep* is spelled and pronounced *wept*, because *p* and *d* will not blend in sound in a single syllable. The consonants *p, f, t, k, s, th* as in *think, sh* in *shine*, are called *surd*s or *aspirates*; *b, v, d, g, z, th* in *thine*, are called *sonant*s or *vocal*. A surd and sonant cannot be pronounced together in one syllable. The sonant becomes a surd, or the surd a sonant. Thus *weptd* must be pronounced either *webd* or *wept*.

TREMLED.—*Tremble*, French *trembler*, from Lat. *tremulus*, from *tremere*, to shake. There are other examples of an euphonic *b* inserted after accented *m* followed by *l* or *r*: as number, from Lat. *numerus*; cucumber, from Lat. *cucumis, eris*; humble, Lat. *humilis*; remember, Lat. *rememorare*.

NOT.—A. S. *nâwiht, nâht, nât*. "The Saxon *wiht* is the same word with *wight*, which we now use only for a man, in the same manner as we have come in the language of the present day to understand *creature* almost exclusively in the sense of a living creature, although it was formerly used freely for everything created. . . . *No whit* is *not anything, no what, not at all*. And our modern *not* (anciently *nought*) is undoubtedly *no whit*: how otherwise is the *t* to be accounted for? So that our English, 'I do *not* speak,'=I do *no whit* speak, is an exactly literal translation of the French '*Je*

ne parle pas' (or *point*), which many people believe to contain a double negative." (*Craik*.)

BEING.—*To be*. A. S. *beon*, *beonne*. A defective verb in A. S. and English, as it is in most languages. The forms *is*, *are*, *was*, which help out the conjugation of the verb *to be*, have no radical connection with it.

ABLE.—Old French *able*; New French, *habile*, from Lat. *habilis*, that may be easily held or managed; apt, skillful, from *habere*, to have, hold.

LONGER.—*Long*. A. S. *long*, *lang*; Ger. *lang*, allied to Lat. *longus*.

CONTAIN.—Lat. *continere*, to hold together, *con*, together, and *tenere*.

BROKE.—*Break*. A. S. *breccan*; Ger. *brechen*; allied to Lat. *frangere*, for *fragere*. According to Grimm's Law, the Latin *f* becomes *b*, and Latin *g* becomes *k* or *c*, in English and German.—See Appendix, Grimm's Law.

OUT.—A. S. *ût*; Ger. *aus*.

LAMENTABLE.—French, *lamentable*; Lat. *lamentabilis*.

CRY.—Fr. *cri*, from *crier*, to cry; Italian, *gridare*; Lat. *quiritare*.

SAYING.—*To say*. Old Eng. *segge*, *seggen*; A. S. *seccan*, *seggan*; Ger. *sagen*.

WHAT.—A. S. *hwät*; Low Ger. *wat*; High Ger. *was*; Gothic *hva*, allied to Lat. *quid*.

The interrogative element *hw* or *wh* appears in *who*, *what*, *which*, *whether*, *whence*, *where*, *whither*,

when, how, why. “*H* is a modification of *k*, which throughout the Indo-European tongues expresses the interrogative or relative idea. *H* itself is naturally adapted to express a breathing or aspiration, a want; hence interrogative.” The letter *t* is the sign of the neuter gender, as in *what, that, it*.

SHALL.—A. S. *scal, sceal*, I am obliged; Ger. *sollen*.

Do.—A. S. *dôn*; Ger. *thun*.

RHETORICAL.

I LOOKED.—The spectacle was such as to arouse me and fix my attention. What is that strange man about? I shall *look* and see. The interest now is in what the man does. In the former sentence the object of the verb *saw* was a noun followed by participles, *clothed, standing*, in attributive combination with the noun; thus the man was described, identified with his clothing and attitude. In the present sentence we have predicative instead of attributive combinations; the object of the verb *saw* is immediately made the subject of an act, and thus by the use of the infinitive instead of the participle we are led to think of what he does rather than of what he is. However, the previous description of him was so vividly drawn that we cannot indeed but see *him* in the act of *opening* the book.

THEREIN.—The German *darin* has no common equivalent, like the English *in that, in it*. Except

in books or dignified language, we should popularly say *in it* instead of *therein*.

AS HE READ.—The clauses are in logical order. The mind of the reader is led along easily from cause to effect. *As* is an equivalent to *while*, but it does not make the notion of time so definite or prominent as *while*. *While he read* means only, *during the time that he read*; his emotions might have been excited by thoughts quite foreign from his reading. But *as* contains another element in its meaning besides that of *time* (as, inasmuch as, seeing that, because); it sufficiently expresses what *while* does not necessarily express, that his reading was the cause or excitement of his emotions.

HE WEPT; HE BEGAN TO WEEP.—Bunyan's man *wept*, outright. When a vigorous writer means to tell us what a man did, he does not tell us what the man began to do. *Begin* implies deliberation, intention, a measuring of progress.

NOT BEING ABLE; BEING UNABLE.—*Not* is stronger than the negative prefix *un*.

CONTAIN.—We no longer use *contain* as an intransitive verb. We may use it reflexively. Perhaps it is from the scriptural representation of evil spirits within us, which it is our duty to subdue or keep in check, that we have come to use the verb *restrain* rather than *contain*, in reference to our strong feelings. *Restrain* is used generally of the stronger emotions and passions. *Contain* is used with reference to the more volatile emotions. But

the noun *continence* or *incontinence* refers specifically to the baser passions. The verb also is so used in the Bible.

BROKE OUT.—How more expressive of violent emotion than *uttered* or *exclaimed* would be!

The whole sentence contains ten verbs. So many verbs generally would involve a sentence; but here the unity and consequence of the thought are well preserved. We are made to see the man open the book and read, and, as he swells with emotion caused by what he reads, he bursts out crying.

IV.

AT this his relations were sore amazed ; not for that they believed that what he had said to them was true, but because they thought that some frenzy distemper had got into his head ; therefore, it drawing towards night and they hoping that sleep might settle his brains, with all haste they got him to bed.

The parsing of this sentence will be sufficiently indicated by filling out the elliptical clauses, thus : (They were) not (amazed) for (the reason) that they believed that what he had said to them was true, but (they were amazed) because they thought that some frenzy distemper had got into his head.

That after *for* is the sign of a substantive subordinate clause, *they believed*, in apposition with *reason*. *That* after *believed* is the sign of the substantive subordinate sentence, of two clauses, *what he had said to them was true*, in objective combination with *believed*. To analyze this subordinate sentence,—*what was true* makes a substantive subordinate clause in objective combination with *he had said*,—that is, *he had said to them what was true*. *Therefore* it drawing towards night and they hoping that, etc.; *it* and *they*, nominative independent.

V.

THE man therefore read it, and looking upon Evangelist very carefully, said, "Whither must I fly?" Then said Evangelist, pointing with his finger over a very wide field, "Do you see yonder wicket-gate?" The man said, "No." Then said the other, "Do you see yonder shining light?" He said, "I think I do." Then said Evangelist, "Keep that light in your eye, and go up directly thereto, so shalt thou see the gate; at which when thou knockest, it shall be told thee what thou shalt do."

It is left to the teacher to see that the syntax of every sentence is understood before going at the etymologies and minute verbal criticism. It is well to require at every other lesson, or at discretion, a written analysis like the one in Appendix A, which is copied, by permission of the author, from March's *Study of the English Language*.

PHILOLOGICAL.

THEREFORE.—Conj. and adv., from *there* and *for*. The *e* is added by a false analogy; the word is

equivalent to *for that* (reason). *There*, from A. S. *thære*, dative case feminine of the demonstrative *that*. In composition, as in *therefore*, *thereto*, it has its pronominal force.

VERY.—Old Eng. *veray*; French *verai*, *vrai*, from Lat. *verax*, true.

CAREFULLY.—Care-ful-ly; noun, *care*. A. S. *caru*, allied to Lat. *cura*.

SAID.—A. S. *sægde*, *sæde*; imp. of *say*; Old Eng. *segge*, *seggen*, *seyen*, *sayen*, *sayn*; A. S. *secgan*, *seggan*; Ger. *sagen*.

WHITHER.—O. Eng. *whider*; A. S. *hwæder*.

MUST.—O. Eng. *moste*, *most*; O. Sax. *môste*; Ger. *müssen*; imp. *muszte*; p. part. *gemuszt*; but in English it has no variation to express tense, person, and number.

POINTING.—Pres. part. of *point*. Fr. *pointer*; O. Fr. *poincter*, from Lat. *pungere*, *punctum*.

FINGER.—A. S. and Ger. *Finger*, from A. S. *fangan*; Ger. *fangen*, to catch. Compare *fang*, *fangs*.

WIDE.—A. S. *wid*; Ger. *weit*. In Anglo-Saxon adverbs were formed from adjectives by adding *e*: adj. *wid*, adv. *wide*. So in English the word is used adverbially as well as adjectively.

FIELD.—A. S. and Ger. *Feld*.

YOU.—A. S. *ēow*, is a true accusative, regularly so used in the Bible. But it is now used also as a nominative in place of *ye* and commonly of *thou*.

YONDER.—Adv. sometimes used as an adjective.
A. S. *geond, iand*, there, beyond ; Ger. *jener*.

WICKET.—O. Fr. *wiket, guischet* ; N. Fr. *guichet*,
from Icel. *wik*, recess, corner ; A. S. *wic*, recess,
port.

GATE.—A. S. *geat, gat*, gate, door ; Ger. *Gasse*,
path, from Gothic *gitan* ; A. S. *getan* ; Eng. *get*.

NO.—A. S. *nâ* ; Skr. *na*.

OTHER.—A. S. *ôdher* ; Ger. *ander*

SHINING.—*Shine*. A. S. *scînan* ; Ger. *scheinen*.

LIGHT.—A. S. *leóht, lyht* ; Ger. *Licht*.

THINK.—A. S. *thencan* ; Ger. *denken*.

KEEP.—O. Eng. *kepen* ; A. S. *cepan*.

YOUR.—O. Eng. *youre, gure* ; A. S. *eówer* ; Ger.
euer.

EYE.—A. S. *eage* ; Ger. *Auge*, allied to Lat.
oculus.

DIRECTLY.—Adv. Adj. *direct* ; Lat. *directus*,
p. p. of *dirigere*.

SO.—A. S. *swa* ; Gothic, *swa* ; Ger. *so*.

THOU.—A. S. *thu* ; Ger. *du*, allied to Lat. *tu* ;
Gr. *su*.

AT.—A. S. *æt*.

WHICH.—O. Eng. *whilke, whiche* ; A. S. *hwylc*,
hwa and *lic*, who like ; Ger. *welch*.

WHEN.—A. S. *hwenne* ; Ger. *wann, wenn*.

KNOCKEST.—Second person singular of *knock*.
A. S. *cnocian*.

SHALL.—“The use of *shall* to denote future time
may be traced to a remote antiquity in our lan-

guage; that of *will* is of much later origin, and prevailed chiefly in our northern dialects. Writers, however, who paid much attention to their style, generally used these terms with greater precision. The assertion of will or of duty seems to have been considered by them as implying to a certain extent the power to will or to impose a duty. As a man has power to will for himself only, it was only in the first person that the verb *will* could be used with this signification; and in the other persons it was left free to take that latitude of meaning which popular usage had given to it. Again, the power which overrides the will to impose a duty must proceed from some external agency; and consequently *shall* could not be employed to denote such power in the first person. In the first person, therefore, it was left free to follow the popular meaning, but in the other two was tied to its original and more precise signification. These distinctions still continue a shibboleth for the natives of the two sister kingdoms. Walter Scott, as is well known to his readers, could never thoroughly master the difficulty."

RHETORICAL.

THE MAN THEREFORE READ IT; HAVING READ IT.—For a writer or speaker to state a thing clearly and forcibly, it is necessary to have a clear perception of it in his own mind. To come back from a

remarkable place or object and attempt to describe it, the effort is not to recall only the more salient or noteworthy points of it, nor just the thoughts which arose at the time of seeing it, but to recall the whole thing in imagination, and describe it, as though it were present addressing itself to the senses, in the order of the prominence or importance of its features. The secret of Bunyan's vivid description lies in his vivid imagination. He makes it all so clear to us because he saw it all so clearly himself, although he chooses to call it a dream. "The man read it," he says ; he saw him reading it. It is not, "having read it ;" it is not thus assumed that he read it. Bunyan remarked everything that he did, and makes us also spectators of every act.

THEREFORE.—It is characteristic of Bunyan to introduce his sentences with conjunctions, therefore, wherefore, then, now, so ; but he does not always observe their logical force. The right use of *therefore* is to denote a reason, or logical, not temporal, consequence. "*Therefore* and *then* are both used in reasoning ; but *therefore* takes the lead, while *then* is rather subordinate or incidental. *Therefore* states reasons and draws inferences in form ; *then*, to a great extent, takes the point as proved, and passes on to the general conclusion. '*Therefore* being justified by faith, we have peace with God.' 'So, *then*, faith cometh by hearing, and hearing by the word of God.'"

LOOKING UPON.—The force of the present participle here, as compared with the verb in the imperfect, is to give us a picture of the man as he raises his eyes from the parchment roll and fixes a searching look on Evangelist.

“To *look on* implies more of dignity or deliberation in the act of looking than to *look at*.”

VERY CAREFULLY.—Ger. translation, *betrübt*; French, *attentivement*. Bunyan's word is better than any expression of anxiety. Christian was then in that stupor of despair when any new alarm is heard without a shock. “Fly from the wrath to come,”—the words only puzzle him now, instead of agitating him, and he regards Evangelist *very carefully*, as though not a little suspicious of him, and wondering at a man who tells him no more than what he already knows. Yes, but “*whither* must I flee?” That is his anxiety.

WHITHER.—The word is rightly used here, as it always is (of course) in the Bible. *Whither* means *to* what place, as *where* means *at* what place; and the difference between *whither* and *where* is just the difference between *to* (*towards*) and *at*, or *into* and *in*; the former being used with verbs denoting motion, and the latter with verbs of rest. But the ungrammatical use of *where* for *whither*, as, “Where are you going?” is so common and settled in the idiom of the people that the use of *whither* would right away stamp a man as a stranger or a pedant.

The same thing is true of *hither* (*to here*, to this place) and *thither* (*to there*, to that place).

FLY.—If Bunyan thus wrote the word, *fly*, he for once was at fault in his quoting from the Bible. Matt. iii. 7, "Flee from the wrath to come." (*Flee*.—A. S. *fleo*han, *fleon* ; Ger. *fliehen*. *Fly*.—A. S. *fléogan* ; Ger. *fliegen*.) *To fly* is used only of creatures with wings, or conceived to have them, or of objects that flash, as sparks, or that move in the air, as clouds.

THEN SAID EVANGELIST; THEN EVANGELIST SAID.—The latter is the order in simple sentences, subject,—predicate. But words may change places for the sake of contrast or emphasis or other rhetorical effect. Our attention was last on Christian; now we hear *Evangelist*; then said *Evangelist*. (2) This order makes better rhythm. (3) It brings the attributive word *pointing* close by its noun, *Evangelist*, *pointing*.

SAY.—Synonyms,—*Speak*, *Tell*. See Webster, under *Tell*.

POINTING WITH HIS FINGER.—It might seem unimportant to add that he used his *finger* in pointing. We should suppose so anyhow. But that upraised arm and pointing with the finger explains the picture, it interprets the attitude and eager look of Christian, for see, evidently one man is telling the other whither to go; Evangelist is directing him while he is straining his sight in the direction of Evangelist's finger.

OVER; ACROSS.—*Across* means from side to side; it has in view the two opposite limits. *Over* is more vague or indefinite; across, it may be, and beyond the field.

YONDER.—*Yonder* is not often used as an adjective. We are more apt to say, "Do you see that gate *yonder*?" thus putting the word in adverbial combination with *standing* or *which is*, or some other word or clause understood.

No.—Poor man! He was in such a tremor of expectancy then, his feelings were so wrought up that he was hardly in a condition for seeing anything clearly. But mark how nervously he answers. See before, where he addresses Evangelist, *Sir*. In such a frame of mind as Christian is now in, a man would hear acutely everything that is said, but in that very eagerness to hear and see anything that so vitally concerns him his answers would be quick and short, and the circumstances should excuse any seeming want of civility. "No," he says.

I THINK I DO.—We need not be told how hard he looked and would not be disappointed. It is expressed in I—think—I—do, which we conceive to have been thus uttered, deliberately.

KEEP THAT LIGHT.—Evangelist has no wish to detain him. His directions are straightforward and brief.

IN YOUR EYE.—It is a German idiom. But we should hardly speak of keeping or putting anything

in one's eye; the eye is too delicate an organ to conceive of it as being touched, metaphorically or literally, except when we may speak technically of such gentle influences as rays of light falling upon the eye, not *into* it. We regard things as coming *before* the eyes. But we can say with propriety *keep in sight*; hence the present idiom, to keep in the eye, arises naturally from the former by a kind of metonymy: the eye is the means of sight. The two words go together in *eyesight*. When the expression, to have in one's eye, gets into figurative use it is doubly objectionable,—to have in one's mind's eye.

VI.

THEN did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile and bid him God speed; so he went on with haste, neither spoke he to any man by the way; nor if any man asked him would he vouchsafe them an answer.

PHILOLOGICAL.

THEN.—O. Eng. *thanne*, *than*; A. S. *thonne*, *thanne*, *thenne*; Ger. *dann*.

DID.—Imperfect tense of *do*. It is not formed after the analogy of weak verbs by the addition of *d*. In Anglo-Saxon it was spelled *dide*; *di* being a reduplication of the root. The preterits of old verbs are so formed in A. S. as well as in Greek.

CHRISTIAN.—Lat. *christianus*; Gr. *christianos*, from *christos*, anointed.

ADDRESS.—Fr. *adresser*, also used reflexively, *s'adresser*,—*ad* and *dresser*. Italian, *dirizzare*, from Lat. *directus*; perf. part. of *dirigere*. "The primary sense of the word is still retained in such phrases as, To dress the ranks; and it is not far departed

from in such as, To dress cloth or leather, To dress a wound, To dress meat. The notion of decoration or embellishment which we commonly associate with dressing does not enter fully even into the expression, To dress the hair. In *To redress*, meaning to set to rights again that which has gone wrong, to make that which was crooked once more straight, we have the simple etymological or radical import of the word completely preserved. To redress is to re-rectify." (*Craik*.)

HIMSELF.—*Self*. A. S. *self*; Ger. *selb*, *selber*, *selbst*. "*Self* appears to be a substantive, though *sylf* in the Anglo-Saxon was declined and was used as an adjective. It has *selves*, the plural form of a noun. It is used as a noun, as, *the lover of self*. In *myself*, *thysself*, *ourselves*, *yourselves*, it appears to be a substantive preceded by a genitive case: *Myself* = my individuality. In *himself* and *themselves* the construction is that of a substantive in apposition with a pronoun in the accusative. When *himself* (and so with *themselves*) is used as a nominative it must be viewed as a single word compounded; and even then the compound will be of an irregular kind, inasmuch as the inflectional element *m* is dealt with as part and parcel of the root." (*Fowler's Grammar*.)

To.—"The prepositional form of the infinitive is used after the majority of English verbs, as *I wish to speak*, *I mean to go*. Here we have the preposition *to*, and the origin of the infinitive is from the

form in *nne*. Expressions like *to err* = *error*; *to forgive* = *forgiveness*, in lines like

“To *err* is human; to *forgive*, divine!”

are very remarkable. They exhibit the phenomenon of a nominative case having grown not only out of a dative, but out of a dative *plus* its governing preposition.”

GO.—A. S. *gangan*, *gân*; Ger. *gehen*. *Gang* is still used for *go* in the north of England and in Scotland. A *gang* of men, of robbers, so called from their *going* together. We have also *gangboard*, *gangway* (going way), a passage.

BACK.—A. S. *on bæc*; Eng. *aback*, from the noun *back*. A. S. *bæc*.

EVANGELIST.—Fr. *évangéliste*; Lat. *evangelista*; Gr. *euaggelisteys*, one who brings good tidings.

AFTER.—A. S. *æfter*, comp. degree of *aft*, now used as a nautical term; A. S. *æft*, from A. S. *af*, *æf*, *of*; Eng. *of*; Lat. *ab*.

HAD.—Contracted from A. S. *hāfde*, *hāfed*,—that is, *haved*.

KISSED.—Kiss. A. S. *cyssan*; Ger. *küssen*.

GAVE.—Give. A. S. *gifan*; Ger. *geben*.

SMILE.—Dan. *smile*; Old Ger. *schmielen*, to smile, allied to Sans. *smi*, to laugh.

BID.—Imp. (*bid* or *bade*) of *bid*. A. S. *biddan*; Ger. *bitten*; A. S. imp. *bæd*; Eng. *bade*. It takes another form of the imperfect, *bid*, by force of analogy with *did*, *bit*, *hid*, *rid*, etc.

GOD SPEED.—II. John, 10, "Neither bid him *God speed*." But Gen. xxiv. 12, "I pray thee send me *good speed* this day." *Good* in A. S. was written *god*, hence the mistaking of the phrase *good speed* for *God speed*; *I wish you good speed*, or *success*, for *may God speed you*. On the other hand, *good-by* is probably a contraction of *God be with you*. O. French, *à Dieu soyez*, to God be ye (committed).

WENT.—Imp. of *wend*, now used as the imperfect of *go*, but having no radical connection with it. "The semi-vowels *w* and *y* from their extreme weakness are naturally adapted to express weakness, gentle motion, and kindred ideas: *wend*, *wind*, *wander*, *wagon*, *weigh*, *way*, *wave*, *wag*, *vehicle*, *vacillate*, *volume*, etc. Compare also words in Latin and German."

HASTE.—Ger. *Hast*, whence old French *haste*; N. Fr. *hâte*.

NEITHER.—Compounded of *ne* and *either*.

SPOKE.—Imp. of *speak*. A. S. *sprecan*; Ger. *sprechen*.

ANY.—A. S. *ânig*; O. H. Ger. *einic*; Ger. *einig*. "This word is derived from *an*, one, and the termination *ig* or *ic*, which in the Teutonic dialects corresponds to the Latin *ic* in *mus-ic-us*, *un-ic-us*."

BY.—A. S. *be*, *bi*, *big*, near to, by, of, from, after, according to; Ger. *bei*.

WAY.—A. S. and Ger. *weg*.

NOR.—Contracted from A. S. *nâdhor*, for *nâh-wâdher*.

IF.—O. Eng. and A. S. *gif*. “The A. S. *gif* has been explained by Horne Tooke and by others after him, as simply the imperative second person singular of the verb *gifan*, to give. *If* would in that case be equivalent to *grant*, *allow*, *admit*. Thus, ‘*if* thou wilt,’—that is, *give* the fact that thou wilt,—‘thou canst make me whole;’ ‘*if* John shall arrive in season,’—*grant*, *suppose* that he shall arrive,—‘I will send him with a message.’ This etymology is plausible in itself, and is favored by the old use of *that* after *if*; as, *if that* John shall arrive, etc. But it is not supported by the form and use of the corresponding words in other Teutonic languages, and it must therefore be looked upon as uncertain at least, if not as improbable.”

ASKED.—Imp. of *ask*. O. Eng. *asche*, *axe*; A. S. *ascian*, *acsian*; Ger. *heischen*. “*S* and *k* interchange not infrequently, and the much-blamed vulgarism of substituting *to axe* for *to ask*, finds more than one justification in older authors. The fact is, the verb was originally *acsian*, and hence Wickliffe is not so far wrong when he says, ‘*Axe ye and yhe schulen take*;’ nor Chaucer in his constant use of *to axe*, and *an axing*. (*De Vere*.)

WOULD.—Imp. of *will*. O. Eng. and A. S. *wolde*; Ger. *wollte*.

VOUCHSAFE.—From *vouch* and *safe*, to vouch (Fr. *voucher*; Lat. *vocare*) or answer, for safety.

To permit to be done without danger. 2. To condescend to grant.

ANSWER.—A. S. *andswara*. Etymologically a stronger word than reply, respond, rejoin,—meaning to *swear back*. The prefix *and* = Lat. *ante*; Gr. *anti*, in return.

RHETORICAL.

DID.—The verb *to do* is used as an auxiliary in forming negative or interrogative sentences, or for emphasis; otherwise it is in old style, as here, *did address*. This use of the word only enfeebles the expression.

ADDRESS HIMSELF. Gram. equiv.: DETERMINE; PREPARE; MAKE HASTE.—Christian was ashamed of his error. There was no question as to what he must do; he had not to make up his mind about it. Yet, under the weight of his sorrow and in the grave presence of Evangelist, it would not become him to manifest impatience or haste to be off. Neither is *prepare* so good a word as Bunyan's. Say that a man *prepares* for a journey, and we are led to think of outside matters, maybe the packing of trunks. The German equivalent is *sich schicken*, to dispose or adapt one's self, lit., to send himself. In the phrase, To address one's self, the verb keeps to its primary meaning, to direct or fit one's self,—that is, to direct one's thoughts diligently to the matter. It means here

that Christian's whole engrossing thought was to get back.

GO BACK ; RETURN.—He might *return* by another path ; but no, alas ! he has to *go back* the same long way he came. *Back* is full of moral suggestion : time wasted, penitence, humility.

AFTER HE HAD KISSED HIM.—The allegory here covers three peculiar features of the gospel, and which being prominent facts appear in a propositional form of illustration, and not in mere adjective combination. It is asserted, although in a subordinate clause, that Evangelist *kissed* the traveler ; and then he *gave* him one smile, one tender look of encouragement, and *bid* him God speed. But if it were, "Evangelist having kissed him, gave him," etc., such a construction would obscure or present as incidental a principal fact which claims specific mention. The Saviour will receive, embrace, penitent sinners ; in their new life he *gives* them his smiles, his sympathy, and favor,—the gift of the gospel,—and he *bids* them God speed, beseeches God in their behalf. Christ is Redeemer, Exemplar, Advocate.

WENT ON.—Note the force of *on*. It is not said merely that he went, set out, with haste, but that he kept *on* ; we are made to see him all the while walking fast.

WITH HASTE.—In the Bible, wherever there might be a choice of expression between *with haste* and *in haste*, the latter phrase is invariably used, unless

the same or an antithetical preposition, *in* or *out*, is employed close by, or for some like reason against the use of *in*.

NEITHER SPOKE HE.—It is in itself a slight thing by the way that Christian spoke to no one. But the mention of it adds interest to the narrative. To speak of him as walking fast, heeding nobody, and not even minding the civility of replying to any questions, makes a natural and lively representation of his anxiety and eagerness.

BY THE WAY.—Along or on the road. Luke x. 4, "Salute no man by the way." The phrase also comes to be used figuratively, meaning *aside*, *incidentally*, not directly on the line of remark, though connected or occurring with it.

VOUCHSAFE.—To condescend to grant. A good word ; but as it is not quite smooth of pronunciation, and as there is hardly occasion for it among people who meet one another on a political level, calling no man master, it is virtually obsolete, except in supplications to the Deity, or in formal petitions to sovereigns.

THEM, for HIM.—No wonder if Bunyan is sometimes ungrammatical. It would read better without any pronoun or dative object at all, inasmuch as *him* is already used in the line before, referring to Christian.

ANSWER.—Synonyms,—*reply*, *response*, *rejoinder*. See Webster, under *Reply*.

Then did | Christian ad | dress him | self to go | back, † and Ev |
angelist,
After he had | kissed him | gave him one | smile † and | bid him
God | speed.
So he went | on with | haste, † neither | spoke he to | any man |
by the way.
Nor if | any man | asked him † would he vouch- | safe them an |
answer.

VII.

HE went like one that was all the while treading on forbidden ground, and could by no means think himself safe, till again he was got into the way which he had left to follow Mr. Worldly Wiseman's counsel.

PHILOLOGICAL.

LIKE.—Adv. A. S. *gelice*, from *gelic*, *lic* ; Ger. *gleich*. *Like* and *near*, as adverb or adjective, have also a prepositional character, being followed by nouns in the dative case. Sometimes the preposition (*to* or *unto*), as often in the Bible, is expressed. Compare Latin *similis*, *proprior*, *proximus*.

THAT.—Used relatively as well as demonstratively.

ALL.—A. S. *eall*, *al* ; Ger. *alle*. If the definite article is used with it, it always precedes the article, and the definite adjectives *my*, *thy*, *his*, *our*, *your*, *their*.

WHILE.—A. S. *hwil* ; Ger. *weile* ; originally a substantive. Compare *till*, *to-morrow*, *yesterday*.

TREADING.—*Tread*. A. S. *tredan* ; Ger. *treten*, allied to Lat. *trudere*, to thrust, shove forward.

FORBIDDEN.—*Forbid.* A. S. *forbeódan*; Ger. *verbieten*.

GROUND.—A. S. and Ger. *Grund*; “Gothic, *grundus*, originally dust, earth, gravel, and hence, the gravelly bottom of a river or lake of the sea, from A. S. *grindan*; Eng. *grind*. Compare Ger. *Grand*, gravel, coarse meal, from A. S. *grindan*; Eng. *grind*.”

COULD.—Imp. of *can*. A. S. *cunnan*; Ger. *können*. Imp. A. S. *cûdhe*; Ger. *konnte*. “The auxiliary *can* presents a curious example of the power of analogy. Although a regular verb, it was already in the days of Chaucer as frequently written with an *o* as with an *a*, and *I con* and *I conde* (Ger. *konnte*) are met with as often as *I can*. In its use as an auxiliary *I conde* occurred continually by the side of *I would* and *I should*, and by the mere force of analogy it took an inorganic *l*, which was never pronounced, as was the case in the other two verbs. Then the letter *n*, unpronounceable where it stood, was dropped, and thus *I conde* became *I could*. The transformation was no doubt aided and accelerated by a desire to distinguish it from the similar *to ken* and its past tense *I kennede* (Ger. *kannte*), which still survives, as in ‘not to my ken,’ the Scotch *canny*, and our *cunning*.” (*De Vere*.)

No.—O. Eng. *non*, abbreviated from *none*; A. S. *nân*, from *ne*, not, and *ân*, one. Compare Lat. *nemo*, from *ne*, not, and *homo*, man.

MEANS.—Plural of *mean*. Fr. *moyen*; Lat. *medianus*,—that is in the middle.

THINK.—A. S. *thencan, thyncan*; Ger. *denken*. The same verb in A. S., but in Ger. *dünken*, is used in the phrases *methinks, methought*. “These are genuine Anglo-Saxon phrases, equivalent to *it seems to me, it seemed to me*. In these expressions *me* is actually in the dative case,—almost the only instance remaining in the language.”

SAFE.—Old Fr. *salv, salf, sauf*; Lat. *salvus*, probably allied to *servare*, to save, preserve.

TILL.—A. S. *til*, probably accusative of *til, till*, an end, object, station; Ger. *Ziel*, end, limit, goal. “This word in Sw. and Dan., as in Scottish, signifies *to* or *at*, and is the principal word used where we use *to*.”

AGAIN.—O. Eng. *agen*; A. S. *âgên, ongên, ongeân, ongegn*, again, *gên, geôn, gegn*, against; Ger. *gegen, gen*, against; *dagegen*, again.

GOT.—*Get, got, got (gotten* obsolescent). A. S. *getan*; O. H. Ger. *gezan*, to obtain. We no longer use the verb *to be* as an auxiliary with *get*, nor generally with verbs of motion.

WHICH.—O. Eng. *whilke, whiche*; A. S. *hwyllic, hwêlc*; Ger. *welch*; Gothic, *hwêleiks, hwêleiks*, from *hwê*, dative of *hwas*, who, and *leiks*, like, equal. “*Which* is properly an adjective,—*wha-likes, ‘whilk,’ ‘which thing I hate,’* and therefore is now indeclinable. It is not properly the neuter of *who*, and is of all genders. Hence, ‘Our Father *which* art

in heaven' is grammatically accurate, and is regarded by some as more reverential and less personal than *who*." (*Angus*.)

LEFT.—Imp. of *leave*. A. S. *læfan*; O. H. Ger. *lipan*, *pilipan*, *biliban*; Mid. H. Ger. *liben*, *beliben*, *bliben*; N. H. Ger. *bleiben*, allied to Lat. *linquere*, and Gr. *leipein*.

FOLLOW.—A. S. *folgian*; Ger. *folgen*.

MR.—For *Mister*, contracted from Lat. *magister*, like *master*.

RHETORICAL.

LIKE ONE; AS ONE; IN THE MANNER OF ONE.—*Like* is more than an adverb of manner. The meaning here is, he went *looking like*, etc., and thus often an ellipsis might be supplied, showing *like* to be an adjective where we call it an adverb.

THAT; WHO.—*That* is used as a relative pronoun, but it is a demonstrative word (dem. element *th*), and accordingly its reference to the antecedent is more definite than *who*. "If the relative clause simply conveys an additional idea, and is not properly explanatory or restrictive, *who* or *which* (not *that*) is employed; as, the king *that* (or *who*) rules well; Victoria, *who* (not *that*) rules well."

ALL THE WHILE.—Remark the force of this adverbial phrase as denoting an increasing painful sense of being an intruder. If it were only a few steps of forbidden ground, he should presently feel

relief; but here he was, all the while trembling with fear, his embarrassment increasing at every step.

TREADING.—What an expressive word to use here, as compared with *going*, or *walking*, or any other equivalent! This verb has reference to the feet, more than *walk* has, which latter means rather to use the limbs for motion. He went in haste, but see him timidly striding along on tiptoe,—touching the ground lightly, not walking with a bold, firm step. The words *treading* and *forbidden* have that picture in them.

COULD.—Imp. of *can*, and sign of the potential mode. It is not said simply that he *did* not think himself safe, but that he *could* not feel so, that single word giving us a hint of his inward struggle. The qualifying phrase, *by no means*, is more than an equivalent for *not*. It implies that he had tried all sorts of comforting suggestion and reassurance, but it was in vain to satisfy his conscience or calm his feelings.

WAS GOT; HAD COME.—What relief now! He has not only come again into the right way, he has not only reached his object; he has it,—it is as something in possession, which he can rejoice over. Although the verb *to get* is used idiomatically, as here, without its transitive meaning, it does not lose its force of denoting that something is obtained, accomplished.

COUNSEL; ADVICE.—*Counsel* is from the same root as *consult*. Christian lent a ready ear to the

man, invited his advice, and then, liking it, followed it. He could not excuse himself on the plea that he was so and so instructed; he is responsible, he took *counsel*,—that is, advice which he shared in offering to himself.

VIII.

So in process of time Christian got up to the gate.

PHILOLOGICAL.

PROCESS.—Lat. *processus*.

TIME.—A. S. *tīma*, for *tihama*, from *tihan*, to say.

UP.—A. S. *up*, *upp*, *uppe*; Ger. *auf*.

GATE.—A. S. *geat*, *gat*, gate, door; Ger. *Gasse*, path.

RHETORICAL.

PROCESS OF TIME.—Gen. iv. 3, "In process of time Cain brought an offering." Ex. ii. 23, "In process of time the king of Egypt died." We may discriminate between *process* of time and *course* of time. *Course*, that which has been already run or gone over, as in history. *Process*, passing, going forth, advance.

SO IN PROCESS; THUS IN PROCESS.—*So* and *thus* are adverbs of manner and of degree, but *thus* is more demonstrative (*th*, strong demonstrative element) than *so*. It is not meant that in *this* manner

(of haste) he got up to the gate, but only that it *so* happened, so it was, in process of time.

IN PROCESS OF TIME.—We are made to feel that precious time has been consumed in following Worldly Wiseman's counsel.

GOT UP TO THE GATE; REACHED THE GATE.—The adverb *up* has little room in the sentence, but it has in itself a sentence full of meaning. The gate was far off, and the route to it was made difficult by his distress of mind; it was as hard as climbing up a steep hill.

IX.

Now, over the gate there was written,
 "Knock, and it shall be opened unto you."

He knocked therefore, more than once or
 twice, saying,—

"May I now enter here? Will he within
 Open to sorry me, though I have been
 An undeserving rebel? Then shall I
 Not fail to sing his lasting praise on high."

PHILOLOGICAL.

NOW.—A. S. and O. H. Ger. *nû*; N. H. Ger. *nun*, allied to Greek *nun*, *nu*; Lat. *nunc*.

OVER.—A. S. *ofer*, *ober*; Ger. *über*, allied to Skr. *upari*; Gr. *uper*; Lat. *super*.

THERE.—A. S. *thær*; Ger. *da*.

WRITTEN.—*Write*. A. S. *writan*, *gewritan*.

KNOCK.—A. S. *cnocian*.

UNTO.—O. Sax. *unti*, to, till, and Eng. *to*. The word is now used only in antiquated, formal, or scriptural style.

MORE.—A. S. *mâra*, *mæra*; Ger. *mehr*.

THAN.—Same word as *then*.

ONCE.—O. Eng. *ones*, *onis*, *enes*, *onste*, from *one* ; Ger. *einst*, from *ein*.

“Numerals produce adverbs like adjectives through the genitive form, and give us thus *once* instead of *ones*, which, although not found in Anglo-Saxon, was probably common in early dialects, as it occurs so frequently in old authors. The frequent use of this word *ones* with a demonstrative *than* before it, had led to the contraction of the two words into one, after the same manner in which *nadder* has come from *an adder*, and *newt* from *an eft*. Thus, in Madden’s ‘Glossary to Gawan,’ we still find the forms separate, ‘for *than ones*,’ but afterwards they were contracted, and produced our English word *nonce*, now commonly used only in the phrase ‘for the *nonce*.’”

TWICE and *thrice* are genitive forms like *once*. *Twice* = *twi* + *wara* (Skr.) two + times. (*Bopp*.)

OR.—Contracted from A. S. *âdher*, *âdhor*, for *âwdher* ; O. Eng. *outher*, *other*, *ather*, *aythere* ; Ger. *oder* ; e.g. “Tell us by what auctoritie thou doest these thynges. *Other* who is he that gave the thys auctorite.” (*Tyndale’s New Testament*.)

X.

AT last there came a grave person to the gate, named Goodwill, who asked who was there, and whence he came, and what he would have.

PHILOLOGICAL.

LAST.—A. S. *latôst* (latest); late, A. S. *lât*; Ger. *lasz*, slow, lazy.

THERE.—Expletive in the syntax. Used for accommodation to begin sentences.

CAME.—*Come*. A. S. *cuman*; Ger. *kommen*.

GRAVE.—Fr. *grave*; O. Fr. *grief* (Eng. grief); from Lat. *gravis*, heavy.

PERSON.—Fr. *personne*, from Lat. *persona*, a mask, a personage, a person.

NAMED.—*To name*. A. S. *namian*, *nemnan*; Ger. *nennen*.

GOOD-WILL.—*Good*. A. S. *god*; Ger. *gut*, allied to Gr. *a-gathos*. *Will*. A. S. *willa*, *wille*; Ger. *Wille*.

WHO.—A. S. *hwa*; Icel, *hver*; O. H. Ger. *hwer*; Ger. *wer*.

WHENCE.—O. Eng. *whennes*, *whens*,—genitive termination.

HAVE.—A. S. *habban*; Ger. *haben*, allied to Lat. *habere*, whence Norman Fr. *haber*; O. Fr. *aver*, *aveir*; N. Fr. *avoir*.

RHETORICAL.

Now.—In narrative or argument the conjunction *now* denotes a point gained, or a pause in the story. The story-teller rests a moment for a full breath, and resumes: *now*, there was, etc.

OVER THE GATE.—Bunyan might have used the pronoun *it* for the second mention of the gate, but he repeats the noun, using it twice in the same line; thus he keeps the gate before us,—makes us look too, while the traveler pauses to read.

HE KNOCKED THEREFORE.—The word *therefore* shows us that Christian first read the writing.

MORE THAN ONCE OR TWICE.—Ger. trans. *one*, *two*, and *several times*. He became impatient at the gate, yet he was so glad that he breaks out singing.

Poeta nascitur.—Bunyan was a true poet, born so. His natural style of composition is eminently poetic. He was not born to compose rhymes. But his affectation of it lends a new charm to the simplicity of his language, as it illustrates the simplicity of his character; how unconscious the

author was that in his prose he was already writing the best kind of poetry!

CAME A GRAVE PERSON TO THE GATE; CAME TO THE GATE A GRAVE PERSON.—It is simply the *coming* of the person, not particularly his *coming to the gate*, that now attracts attention; therefore the order of the words.

AT LAST APPEARED A MAN WITH EARNEST AND YET MILD FACE AT THE GATE. HE WAS CALLED GOODWILL, AND ASKED WHO WAS THERE, WHENCE THE PILGRIM CAME, AND WHAT HE WANTED. (German translation.)

AT THE LAST A VENERABLE PERSON NAMED GOODWILL CAME TO THE GATE AND SAID, "WHO IS THERE?" "WHENCE DO YOU COME, AND WHAT DO YOU WANT?" (French translation.)

(1) Bunyan uses fewer words than the German translation, and all in one sentence, giving in one thought the coming of the grave person and his immediate asking of questions, denoting a quick interest in the pilgrim. (2) The German translation puts the verb *asked* in copulative co-ordination with *was called*, which verbs are not logical in the thought. (3) The French translation gives us the questions directly from the questioner, and with a suggestion of gruffness, whereas in Bunyan's language the questions are put right in connection with the name Goodwill. (4) *Came* is a better word than *appeared*. There was no suddenness of appearance. First we hear the footsteps, he is

coming, then we see him coming on to the gate.

(5) One word describes not only his appearance, but also his manner, his walk. "Earnest yet mild countenance,"—four words, which not only fail to describe the personal appearance as forcibly as *grave*, but they put the reader to the trouble of conceiving how two such dissimilar features might consist in one characteristic expression. (6) Goodwill should hardly be a venerable person. . .

CHRISTIAN IN DOUBTING CASTLE.

Now there was, not far from the place where they lay, a castle, called Doubting Castle, the owner whereof was Giant Despair, and it was in his grounds they now were sleeping; wherefore he, getting up in the morning early, and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake, and asked them whence they were, and what they did in his grounds? They told him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling and lying on my ground, and therefore you must go along with me. So they were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in fault. The giant, therefore, drove them before him, and put them into his castle, in a very dark dungeon, nasty, and stinking to the spirits of those two

men. Here they lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were therefore here in evil case, and were far from friends and acquaintance. Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now, Giant Despair had a wife, and her name was Diffidence.* so when he was gone

* The first edition of the *Pilgrim's Progress* came out in 1678. In 1847 the Hansard Knollys Society in England published an edition, which was an exact reprint of the first edition, containing an introduction by George Offer. A copy of this reprint came into the hands of the poet James Montgomery. He observes that the character of *Diffidence* does not appear in the first edition. Montgomery says, "I am pleased with his (Mr. Offer's) collocation of so many early editions of the work. It is curious enough to find, among the more important additions successively made by Bunyan during the republications of the work in his lifetime, that the character of *Mrs. Diffidence*, with which every reader now is so familiar, was originally introduced in the second edition, Giant Despair having, it seems, been a bachelor in the first. I recollect often wondering, when a boy, why it was that the giant and his wife always discussed the fate of the Pilgrims *in bed*. There are several other insertions of importance, as in the instance of Mr. Worldly-wise-man, and particularly in the long interview between Byends and his company, which, excellent as it is in matter, and interesting as an episode, always appeared to me as an after-thought of the author, tending as it does rather to interrupt than advance the progress of the story."

to bed, he told his wife what he had done, to wit, that he had taken a couple of prisoners and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best do further to them. So she asked him what they were, whence they came, and whither they were bound, and he told her. Then she counselled him, that when he arose in the morning, he should beat them without mercy. So when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they gave him never a word of distaste: then he falls upon them, and beats them fearfully, in such sort that they were not able to help themselves, or turn them upon the floor. This done, he withdraws, and leaves them there to condole their misery, and to mourn under their distress: so all that day they spent their time in nothing but sighs and bitter lamentations.

The next night she talked with her husband about them further, and understanding that they were yet alive, did advise him to counsel them to make away with themselves. So when morning was come, he goes to them

in a surly manner, as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: For why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes in sunshiny weather fell into fits), and lost for a time the use of his hands: wherefore he withdrew, and left them, as before, to consider what to do. Then did the prisoners consult between themselves whether it was best to take his counsel or no: and thus they began to discourse:

Chr. Brother, said Christian, what shall we do? The life that we now lead is miserable. For my part, I know not whether it is best to live thus, or die out of hand. "My soul chooseth strangling rather than life," and the grave is more easy for me than this dungeon! Shall we be ruled by the giant?

Hope. Indeed our present condition is dreadful, and death would be far more welcome to me, than thus forever to abide; but let us consider, the Lord of the country to which we are going hath said, "Thou shalt do no murder:" no, not to any man's person; much more then are we forbidden to take his counsel to kill ourselves. Besides, he that kills another can but commit murder on his body; but for one to kill himself is to kill body and soul at once. And, moreover, my brother, thou talkest of ease in the grave; but hast thou forgotten the hell, whither for certain the murderers go? For "no murderer hath eternal life." And let us consider, again, that all laws are not in the hand of Giant Despair: others, so far as I can understand, have been taken by him as well as we, and yet have escaped out of his hands. Who knows but that God, who made the world, may cause that Giant Despair may die; or that, at some time or other, he may forget to lock us in; or that he may in a short time have another of his fits before us, and may lose the use of his limbs? and if ever that should come to pass again, for my part I am resolved to pluck up the heart of a man, and

to try my utmost to get from under his hand. I was a fool that I did not try to do it before ; but, however, my brother, let us be patient, and endure awhile : the time may come that may give us a happy release ; but let us not be our own murderers. With these words Hopeful at present did moderate the mind of his brother ; so they continued together (in the dark) that day in their sad and doleful condition.

Well, towards the evening, the giant goes down into the dungeon again, to see if his prisoners had taken his counsel ; but when he came there he found them alive ; and truly, alive was all ; for now, what for want of bread and water, and by reason of the wounds they received when he beat them, they could do little but breathe. But, I say, he found them alive ; at which he fell into a grievous rage, and told them, that seeing they had disobeyed his counsel, it should be worse with them than if they had never been born.

At this they trembled greatly, and I think that Christian fell into a swoon ; but coming a little to himself again, they renewed their discourse about the giant's counsel, and whether yet they had best take it or no.

Now, Christian again seemed to be for doing it; but Hopeful made his second reply as followeth:

Hope. My brother, said he, rememberest thou not how valiant thou hast been heretofore? Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the valley of the Shadow of Death: what hardships, terror, and amazement, hast thou already gone through, and art thou now nothing but fear? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art; also this giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth, and with thee I mourn without the light. But let us exercise a little more patience: remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain nor the cage, nor yet of bloody death; wherefore let us (at least to avoid the shame, that it becomes not a Christian to be found in) bear up with patience as well as we can.

Now, night being come again, and the giant and his wife being abed, she asked concerning the prisoners, and if they had taken his counsel; to which he replied, They are

sturdy rogues ; they choose rather to bear all hardships than to make away with themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou wilt also tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them as his wife had bidden him. These, said he, were pilgrims, as you are, once : and they trespassed in my grounds, as you have done : and, when I thought fit, I tore them in pieces, and so within ten days I will do you ; go, get ye down to your den again ; and with that he beat them all the way thither.

They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs. Diffidence and her husband the giant were got to bed, they began to renew their discourse of their prisoners ; and, withal, the old giant wondered that he could neither by his blows nor counsel bring them to an end. And with

that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day.

. Now, a little before it was day, good Christian, as one half amazed, brake out in this passionate speech: What a fool (quoth he) am I thus to lie in a stinking dungeon, when I may as well walk at liberty! I have a key in my bosom, called Promise, that will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That's good news, good brother; pluck it out of thy bosom and try.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and Christian and Hopeful both came out. Then he went to the outer door that leads into the castle-yard, and with his key opened that door also. After, he went to the iron gate, for that must be opened too; but that lock went desper

ately hard, yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate as it opened, made such a cracking that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail; for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.



1. *There* < Anglo-Sax. *there*, dat. of *that* > Engl. *that*.
 2. *fore* < Anglo-Sax. *for* > Engl. *for*.
 3. *Anglo Sax. went* < *vendan* > Engl. *wend*.
 4. *Anglo-Sax. to*.
 5. *Anglo-Sax. than*, dat. of *that*.

1. *there* < Anglo-Sax. *there*, dat. of *that* > Engl. *that*.
 2. *fore* < Anglo-Sax. *for* > Engl. *for*.
 3. *Anglo Sax. went* < *vendan* > Engl. *wend*.
 4. *Anglo-Sax. to*.
 5. *Anglo-Sax. than*, dat. of *that*.

1. *there* < Anglo-Sax. *there*, dat. of *that* > Engl. *that*.
 2. *fore* < Anglo-Sax. *for* > Engl. *for*.
 3. *Anglo Sax. went* < *vendan* > Engl. *wend*.
 4. *Anglo-Sax. to*.
 5. *Anglo-Sax. than*, dat. of *that*.

1. *there* < Anglo-Sax. *there*, dat. of *that* > Engl. *that*.
 2. *fore* < Anglo-Sax. *for* > Engl. *for*.
 3. *Anglo Sax. went* < *vendan* > Engl. *wend*.
 4. *Anglo-Sax. to*.
 5. *Anglo-Sax. than*, dat. of *that*.

1. *there* < Anglo-Sax. *there*, dat. of *that* > Engl. *that*.
 2. *fore* < Anglo-Sax. *for* > Engl. *for*.
 3. *Anglo Sax. went* < *vendan* > Engl. *wend*.
 4. *Anglo-Sax. to*.
 5. *Anglo-Sax. than*, dat. of *that*.

I.—SYNTAX OF SIMPLE SENTENCES.

1. A SENTENCE is the expression of a thought in words. A simple sentence can have only one finite verb.

2. A DECLARATIVE SENTENCE is a proposition having no grammatical dependence on other sentences or clauses. The proposition may be affirmative or negative.

3. INTERROGATIVE SENTENCES are of two kinds, Direct and Indirect.

A DIRECT INTERROGATIVE SENTENCE is a question seeking an answer, Yes or No.

AN INDIRECT INTERROGATIVE SENTENCE calls for a specific answer. It is introduced by an interrogative word, as *who*, *which*, *where*, *when*.

4. AN IMPERATIVE SENTENCE; AN EXCLAMATORY SENTENCE; AN OPTATIVE SENTENCE; each kind is defined by its name.

II.—There are four kinds of *syntax*, PREDICATIVE, ATTRIBUTIVE, ADVERBIAL, and OBJECTIVE.

1. A PREDICATIVE COMBINATION is a simple sentence having a grammatical subject and grammatical predicate.* The subject may be a noun, pronoun, infinitive, any word or phrase of which the verb affirms some-

* The *Logical Subject* of a sentence is the grammatical subject together with any words in attributive combination with it. The *Logical Predicate* includes the adverbial modifiers, if any, of the grammatical predicate.

thing. The predicate is the word or words which express what is affirmed of the subject. It may be in one word—any finite verb,—or in two or more—a copulative verb (*e.g. is, seems*) with its following substantive, adjective, participle, or adverbial phrase; as, “He was *with me*.”

2. THE ATTRIBUTIVE COMBINATION is illustrated by the agreement of an article with a noun,—*The man*. Articles, adjectives, participles, pronouns, and substantives used as adjectives, or in apposition, are attributive words.

3. ADVERBIAL COMBINATION.—Adverbs and adverbial phrases, or nouns under government of prepositions, make adverbial combinations with verbs or adjectives.

4. OBJECTIVE COMBINATION.—The object of a transitive verb is said to be in objective combination with the verb.

III. SYNTAX OF COMPOUND SENTENCES.

Two or more simple sentences form a compound sentence by CO-ORDINATION or by SUBORDINATION.

1. When two sentences are so related to each other as to form one thought, each, however, being in a measure independent of the other, they are connected by way of CO-ORDINATION; as, “He was ill and called for a physician.” “Socrates was wise, Plato also was wise.” The two sentences taken together make a co-ordinate compound sentence.

2. When two sentences are so related to each other that the one defines and explains the other, and the one

is dependent on the other, they are connected in the way of SUBORDINATION; as, "He reported that the king died." "Since the spring has come the roses bloom." This compound sentence is sometimes called a complex sentence, to distinguish it from the compound co-ordinate sentence.

CO-ORDINATE CLAUSES.*

3. COPULATE CO-ORDINATE CLAUSES are such as are connected by the copulative conjunctions or their equivalents, *and, as well as, also, not only, but also*.

4. AN ADVERSATIVE CO-ORDINATE CLAUSE is one which expresses an opposition or contrast, but of such a nature that the thought in the co-ordinate clause merely limits or restrains the thought of the preceding clause, or wholly denies it. "He is indeed poor, *but* (he is) brave." "He is not guilty, *but* innocent." "Though He slay me, *yet* will I trust in Him."

5. A DISJUNCTIVE CO-ORDINATE CLAUSE unites in one thought with the preceding clause, but expresses at the same time an opposition or separation inherent in the thought. It is introduced by one of the "disjunctive conjunctions," *either, or, neither, nor, but, although, except, lest, otherwise, than*.

6. A CAUSAL CO-ORDINATE CLAUSE denotes a cause or reason, an effect or inference. *Because, for, therefore, on that account*.

* By way of distinction between simple and compound, the several simple sentences which go to form a compound sentence will be called *clauses*.

SUBORDINATE CLAUSES.

7. SUBORDINATE CLAUSES are treated as substantives, adjectives, or adverbs.

A SUBSTANTIVE CLAUSE, like a noun or infinitive, may be the subject, the attribute, or the object of a sentence.

(1) *As Subject.*—*That the crops will be large* is evident.

(2) *As Predicate.*—His complaint was *that you deceived him*.

(3) *As Object.*—He believes *that you injured him*.

(4) *In Apposition.*—It is strange *that you should think so*.

8. The word *that*, which is the sign of subordination in the examples above, also serves to connect subordinate clauses which express a *purpose*; as, “I have come, *that I may see it with my own eyes* ;” and also clauses that express an effect or consequence; as, “The noise was such *that* I could not hear a word.”

9. ADJECTIVE CLAUSES, like adjectives, *describe* or *define* substantives or substantive pronouns. They are usually introduced by relative pronouns.

10. ADVERBIAL CLAUSES define or qualify other clauses. They express relations of *Place*, *Time*, *Reason*, *Manner*.

Conditional adverbial clauses are introduced by the conjunction *if*, or some equivalent. “Prove that to me and I shall be satisfied ;” Prove that to me = *if* you prove that to me.

As the conditioning clause usually precedes the conditioned, the former (the subordinate clause) is called the *Protasis*, *Condition*, and the latter (the principal clause) is called the *Apodosis*, *Conclusion*.

APPENDIX B.

GRIMM'S LAW OF CONVERTIBILITY.

(FROM FOWLER'S ENGLISH GRAMMAR.)

§ 161. Every language has its own principles of euphony pervading it. This is strikingly manifest in a comparison of the Romanic languages with one another in their departure from their common parent, the Latin. Thus, the word *flos* in the Latin becomes *fleur* in the French, *flor* in Spanish, *fiore* in Italian. J. GRIMM, the great historical grammarian of the age, discovered that in the interchange of consonants in the Teutonic languages in their relation to the Sanscrit, Greek, and Latin, which are here reckoned as one, and in their relation to one another, there is a certain law, which, from its discoverer, has been called "GRIMM'S LAW." According to this, Mæso-Gothic, when compared with the Sanscrit, Greek, and Latin, substitutes aspirates in place of the primitive tenuous, namely, *h* for *k*, *th* for *t*, and *f* for *p*; tenuous in the place of medials, namely, *t* for *d*, *p* for *b*, and *k* for *g*; lastly, medials in the place of aspirates, namely, *g* for *ch*, *d* for *th*, and *b* for *p*. Upper German holds the same relation to the Gothic which this does to the Greek, according to the following summary:

SUMMARY OF THE LAW.

	Labials.	Linguals.	Gutturals.
Greek	p, b, f,	t, d, th,	k, g, ch.
Mæso-Gothic.....	f, p, b,	th, t, d,	k, g.
O. H. German.....	b, (v) f, p,	d, z, t,	g, ch, k.

Sanscrit.	Greek.	Latin.	Mæso-Gothic.	O.H.German.	English.
Pāda,	πούς,	pes,	fotus,	vuos,	foot.
Pitri,	πατήρ,	pater,	fadrein,	vatar,	father.
Tvam,	τὺ (D),	tu,	thu,	du,	thou.
Kaphala,	κεφαλή,	caput,	houbith,	howpit,	head.
Gānu,	γόνυ,	genu,	knīu,	chniu,	knee.

These are only specimens of a law which obtains in these languages.

LAW OF CONVERTIBILITY IN THE LATIN, ENGLISH, AND GERMAN.

§ 162. As the English language stands on the ground of the Mæso-Gothic, and the German on the ground of the ancient High German, we have the following illustrations of "Grimm's Law," from a comparison of the Latin, English, and German.

1. The Latin *c* (= *k*) becomes *h* (for *kh*) in English and German. Latin, *calamus*; English, *halm*; German, *halm*. Latin, *cannabis*; English, *hemp*; German, *hanf*. Latin, *centum*; English, *hundred*; German, *hundert*.

2. The Latin *h* (for *kh*) becomes *g* in English and German. Lat. *hædus*; Eng. *goat*; Germ. *geiss*. Lat. *hostis*; Eng. *guest*; Germ. *gast*.

3. The Latin *g* becomes *k* or *c* in English and German. Lat. *gena*; Eng. *chin*; Germ. *kinn*. Lat. *granum*; Eng. *corn* and *kernel*; Germ. *corn* and *kern*.

4. The Latin *t* becomes *th* in English and *d* in German. Lat. *tonitru*; Eng. *thunder*; Germ. *donner*. Lat. *tres*; Eng. *three*; Germ. *drei*.

5. The Latin or Greek *th* becomes *d* in English and *t* in German. Gr. *thugater*; Eng. *daughter*; Germ. *tochter*. Gr. *ther*; Eng. *deer*; Germ. *thier*.

6. The Latin *d* becomes *t* in English and *z* in German. Lat. *decem*; Eng. *ten*; Germ. *zehn*. Lat. *dens*; Eng. *tooth*; Germ. *zahn*.

7. The Latin *p* becomes *f* in English and *f* or *v* in German. Lat. *pater*; Eng. *father*; Germ. *vater*. Gr. *pente*; Eng. *five*; Ger. *fünf*.

8. The Latin *f* becomes *b* in English and German. Lat. *fagus*; Eng. *beech*; Germ. *buche*. Lat. *flos*; Eng. *bloom*; Ger. *blume*.

9. The Latin *b* becomes *p* in English and *f* in German. Lat. *cannabis*; Eng. *hemp*; Germ. *hanf*.

All these examples, excepting the very last, have respect to the initial sound of the word, where these principles exert their power freely; but in the middle or end of a word, these principles are often affected by euphonic laws, arising from the accumulation of consonants.

Sometimes two of these changes are illustrated in the same word; as, 1. Lat. *claudus*; Eng. *halt*. See Nos. 1 and 6.—2. Lat. *caput*; Anglo-Saxon, *heafod*. See Nos. 1 and 7.—3. Lat. *cannabis*; Eng. *hemp*. See Nos. 1 and 9.—4. Lat. *hædus*; Eng. *goat*. See Nos. 2 and 6.—5. Eng. *third*; Germ. *dritte*. See Nos. 4 and 5.—6. Lat. *istud*; Eng. *that*; Germ. *das*. See Nos. 4 and 6.—7. Lat. *trudo*; Eng. *thrust*. See Nos. 4 and 6.—8. Gr. *theggo*; Eng. *duck*. See Nos. 5 and

3.—9. Eng. *deep*; Germ. *tief*. See Nos. 5 and 9.—
10. Eng. *tide*; Germ. *zeit*. See Nos. 6 and 5.—11.
Lat. *pater*; Eng. *father*. See Nos. 7 and 4.—12. Lat.
piscis; Eng. *fish*. See Nos. 7 and 1.—13. Lat. *frango*;
Eng. *break*. See Nos. 8 and 3.—14. Lat. *frater*; Eng.
brother. See Nos. 8 and 4.

THE END.

LIST OF PUBLICATIONS

OF

J. B. LIPPINCOTT & CO.

PHILADELPHIA.

Will be sent by mail, post paid, on receipt of the price.

The Albert N'Yanza. Great Basin of the Nile,
and Explorations of the Nile Sources. By SIR SAMUEL WHITE
BAKER, M. A., F. R. G. S., &c. With Maps and numerous Illus-
trations, from sketches by Mr. Baker. New edition. Crown 8vo.
Extra cloth, \$3.

"It is one of the most interesting and
instructive books of travel ever issued:
and this edition, at a reduced price, will
bring it within the reach of many who
have not before seen it."—*Boston Journal*.

"One of the most fascinating, and cer-
tainly not the least important, books of
travel published during the century."
Boston Eve. Transcript.

The Nile Tributaries of Abyssinia, and the Sword-
Hunters of the Hamran Arabs. By SIR SAMUEL WHITE BAKER,
M. A., F. R. G. S., &c. With Maps and numerous Illustrations,
from original sketches by the Author. New edition. Crown
8vo. Extra cloth, \$2.75.

"We have rarely met with a descriptive
work so well conceived and so attractively
written as Baker's Abyssinia, and we cor-

dially recommend it to public patronage
... It is beautifully illustrated."—*N. O*
Times.

Eight Years' Wandering in Ceylon. By Sir
SAMUEL WHITE BAKER, M. A., F. R. G. S., &c. With Illustra-
tions. 16mo. Extra cloth, \$1.50.

"Mr. Baker's description of life in Cey-
lon, of sport, of the cultivation of the soil,
of its birds and beasts and insects and rep-
tiles, of its wild forests and dense jungles,
of its palm trees and its betel nuts and in-
toxicating drugs, will be found very in-
teresting. The book is well written and
beautifully printed."—*Balt. Gazette.*

"Notwithstanding the volume abounds
with sporting accounts, the natural history
of Ceylon is well and carefully described,
and the curiosities of the famed island are
not neglected. It is a valuable addition to
the works on the East Indies."—*Phila*
Lutheran Observer.

The American Beaver and his Works. By Lewis

H. MORGAN, author of "The League of the Iroquois." Handsomely illustrated with twenty-three full-page Lithographs and numerous Wood-Cuts. One vol. 8vo. Tinted paper. Cloth extra, \$5.

"The book may be pronounced an expansive and standard work on the American beaver, and a valuable contribution to science."—*N. Y. Herald.*

"The book is an octavo of three hundred and thirty pages, on very thick paper, handsomely bound and abundantly illustrated with maps and diagrams. It is a complete scientific, practical, historical and des-

criptive treatise on the subject of which it treats, and will form a standard for those who are seeking knowledge in this department of animal life. . . . By the publication of this book, Messrs. J. B. Lippincott & Co., of Philadelphia, have really done a service to science which we trust will be well rewarded"—*Boston Even. Traveler.*

The Autobiography of Dr. Benjamin Franklin.

The first and only complete edition of Franklin's Memoirs. Printed from the original MS. With Notes and an Introduction. Edited by the HON. JOHN BIGELOW, late Minister of the United States to France. With Portrait from a line Engraving on Steel. Large 12mo. Toned paper. Fine cloth, beveled boards, \$2.50.

"The discovery of the original autograph of Benjamin Franklin's characteristic narrative of his own life was one of the fortunate events of Mr. Bigelow's diplomatic career. It has given him the opportunity of producing a volume of rare bibliographical interest, and performing a valuable service to the cause of letters. He has engaged in his task with the enthusiasm of an American scholar, and

completed it in a manner highly creditable to his judgment and industry."—*The New York Tribune.*

"Every one who has at heart the honor of the nation, the interests of American literature and the fame of Franklin, will thank the author for so requisite a national service, and applaud the manner and method of its fulfillment."—*Boston Even. Transcript*

The Dervishes. History of the Dervishes; or,

Oriental Spiritualism. By JOHN P. BROWN, Interpreter of the American Legation at Constantinople. With twenty-four Illustrations. One vol. crown 8vo. Tinted paper. Cloth, \$3.50.

"In this volume are the fruits of long years of study and investigation, with a great deal of personal observation. It treats, in an exhaustive manner, of the belief and principles of the Dervishes.

. . . On the whole, this is a thoroughly original work, which cannot fail to become a book of reference."—*The Philada. Press.*

New America. By Wm. Hepworth Dixon. Fourth

edition. Crown 8vo. With Illustrations. Tinted paper. Extra cloth, \$2.75.

"In this graphic volume Mr. Dixon sketches American men and women sharp-

ly, vigorously and truthfully, under every aspect."—*Dublin University Magazine.*

Our Own Birds of the United States. A Familiar

Natural History of the Birds of the United States. By WILLIAM L. BAILY. Revised and Edited by Edward D. Cope, Member of the Academy of Natural Sciences. With numerous Illustrations. 16mo. Toned paper. Extra cloth, \$1.50.

"The text is all the more acceptable to the general reader because the birds are called by their popular names, and not by the scientific titles of the cyclopædias, and we know them at once as old friends and companions. We commend this unpretending little book to the public as possessing an interest wider in its range but similar in kind to that which belongs to Gilbert White's *Natural History of Selborne*."—*N. Y. Even. Post*.

"The whole book is attractive, supplying much pleasantly-conveyed information for young readers, and embodying an ar-

rangement and system that will often make it a helpful work of reference for older naturalists."—*Philada. Even. Bulletin*.

"To the youthful, 'Our Own Birds' is likely to prove a bountiful source of pleasure, and cannot fail to make them thoroughly acquainted with the birds of the United States. As a science there is none more agreeable to study than ornithology. We therefore feel no hesitation in commending this book to the public. It is neatly printed and bound, and is profusely illustrated."—*New York Herald*.

A Few Friends, and How They Amused Them-

selves. A Tale in Nine Chapters, containing descriptions of Twenty Pastimes and Games, and a Fancy-Dress Party. By M. E. DODGE, author of "Hans Brinker," &c. 12mo. Toned paper. Extra cloth, \$1.25.

"This convenient little encyclopædia strikes the proper moment most fitly. The evenings have lengthened, and until they again become short parties will be gathered everywhere and social intercourse will be general. But though it is comparatively easy to assemble those who would be amused, the amusement is sometimes replaced by its opposite, and more resembles a religious meeting than the juicy entertainment intended. The 'Few Friends' describes some twenty pastimes, all more

or less intellectual, all provident of mirth, requiring no preparation, and capable of enlisting the largest or passing off with the smallest numbers. The description is conveyed by examples that are themselves 'as good as a play.' The book deserves a wide circulation, as it is the missionary of much social pleasure, and demands no more costly apparatus than ready wit and genial disposition."—*Philada. North American*.

Cameos from English History. By the author of

"The Heir of Redclyffe," &c. With marginal Index. 12mo. Tinted paper. Cloth, \$1.25; extra cloth, \$1.75.

"History is presented in a very attractive and interesting form for young folks in this work."—*Pittsburg Gazette*.

"An excellent design happily executed."—*N. Y. Times*.

The Diamond Edition of the Poetical Works of

Robert Burns. Edited by REV. R. A. WILLMOTT. New edition. With numerous additions. 18mo. Tinted paper. Fine cloth, \$1.

* This small, square, compact volume is printed in clear type, and contains, in three hundred pages, the whole of Burns' poems, with a glossary and index. It is cheap,

elegant and convenient, bringing the works of one of the most popular of British poets within the means of every reader."—*Boston Even. Transcript*.

"A LIBRARY IN ITSELF."

CHAMBERS'S ENCYCLOPÆDIA.

A Dictionary of Universal Knowledge for the People. Illustrated with Numerous Wood Engravings. Complete in Ten Volumes Royal Octavo. Price per Volume, Cloth, \$4.50; Sheep, \$5; Half Turkey, \$5.50. Accompanied by an Atlas of Forty Maps. Price, Cloth, \$5; Sheep, \$5.50; Half Turkey, \$6.

The Publishers have the pleasure of announcing that they have issued the concluding PART OF CHAMBERS'S ENCYCLOPÆDIA, and that the work is now complete in

TEN ROYAL OCTAVO VOLUMES, of over 800 pages each, illustrated with about 4000 engravings, and accompanied by

AN ATLAS OF FORTY MAPS; the whole, it is believed, forming the most complete work of reference extant.

The design of this work, as explained in the Notice prefixed to the first volume, is that of a *Dictionary of Universal Knowledge for the People*—not a mere collection of elaborate treatises in alphabetical order, but a work to be readily consulted as a *Dictionary* on every subject on which people generally require some distinct information. Commenced in 1859, the work was brought to a close in 1868, and the Editors confidently point to the Ten volumes of which it is composed as forming the most *Comprehensive*—as it certainly is the *Cheapest*—*Encyclopædia* ever issued in the English language.

TO TEACHERS, who are frequently called upon to give succinct explanations of topics in the various branches of education, often beyond the mere outline of information contained in the text-books, no other work will be found so useful; while the conciseness of the several articles has made it practicable to bring the whole work within the compass of a few volumes, and to afford it at a small cost compared to others of its class.

FOR THE GENERAL READER.—"Upon its literary merits," says DR. R. SHELTON MACKENZIE, "its completeness and accuracy, and the extent and variety of its information, there can be only one opinion. The work is worthy of the high aim and established reputation of its projectors. Art and science, theology and jurisprudence, natural history and metaphysics, topography and geography, medicine and antiquities, biography and belles-lettres, are all discussed here, not in long treatises, but to an extent sufficient to give requisite information at a glance, as it were. Sometimes, when the subject justifies it, more minute details are given. . . . Its fullness upon American subjects ought to recommend it especially in this country, and its low price makes it one of the cheapest and most accessible works ever published."

Copies of the work will be sent to any address in the United States, free of charge on receipt of the price by the Publishers. Liberal Terms to Agents.

PRESCOTT'S WORKS.

CROWN OCTAVO EDITION.

COMPLETE IN FIFTEEN UNIFORM VOLUMES.

EACH VOLUME WITH PORTRAIT ON STEEL.

Prescott's History of the Reign of Ferdinand and Isabella the Catholic. Three vols. 8vo.

Prescott's Biographical and Critical Miscellanies.
With a finely engraved steel Portrait of the Author. One vol. 8vo.

Prescott's History of the Conquest of Mexico, with a Preliminary View of the Ancient Mexican Civilization, and the Life of the Conqueror, Fernando Cortez. In three vols. 8vo.

Prescott's History of the Reign of Philip the Second, King of Spain. In three vols. 8vo.

Prescott's History of the Conquest of Peru, with a Preliminary View of the Civilization of the Incas. In two vols. 8vo.

Prescott's Robertson's History of the Reign of the Emperor Charles the Fifth. With an account of the Emperor's Life after his Abdication. In three vols. 8vo.

Each work sold separately. Price per vol., cloth, \$2.50; half calf, neat, \$3.75; half calf, gilt extra, marble edges, \$4.25; half Turkey, gilt top, \$4.50. Complete sets, printed on tinted paper, handsomely bound in green or claret-colored cloth, gilt top, beveled boards. Price, \$40.

CHAMBERS'S BOOK OF DAYS.

The Book of Days: A Miscellany of Popular Antiquities in connection with the Calendar, including Anecdote, Biography and History, Curiosities of Literature, and Oddities of Human Life and Character. In two vols. royal 8vo. Price per set, cloth, \$9; sheep, \$10; half Turkey, \$11. Edited under the supervision of ROBERT CHAMBERS.

This work consists of

- I.—Matters connected with the Church Calendar, including the Popular Festivals, Saints' Days, and other Holidays, with illustrations of Christian Antiquities in general.
- II.—Phenomena connected with the Seasonal Changes.
- III.—Folk-Lore of the United Kingdom: namely, Popular Notions and Observances connected with Times and Seasons.
- IV.—Notable Events, Biographies and Anecdotes connected with the Days of the Year.
- V.—Articles of Popular Archæology, of an entertaining character tending to illustrate the progress of Civilization, Manners, Literature and Ideas in those kingdoms.
- VI.—Curious, Fugitive and Inedited Pieces.

The work is printed in a new, elegant and readable type and illustrated with an abundance of Wood Engravings.

LIPPINCOTT'S PRONOUNCING DICTIONARY
OF
BIOGRAPHY AND MYTHOLOGY

Containing Memoirs of the Eminent persons of all Ages and Countries and Accounts of the Various Subjects of the Norse, Hindoo and Classic Mythologies, with the Pronunciation of their Names in the different Languages in which they occur. By J. THOMAS, A. M., M. D. Imperial 8vo. Published in Parts of 64 pages. Price 50 cents per Part. In two handsome vols. Per vol., extra cloth, \$11. Sheep, \$12. Half Turkey, \$13.50.

This invaluable work embraces the following peculiar features to an eminent degree:

- I. GREAT COMPLETENESS AND CONCISENESS IN THE BIOGRAPHICAL SKETCHES.
- II. SUCCINCT BUT COMPREHENSIVE ACCOUNTS OF ALL THE MORE INTERESTING SUBJECTS OF MYTHOLOGY.
- III. A LOGICAL SYSTEM OF ORTHOGRAPHY.
- IV. THE ACCURATE PRONUNCIATION OF THE NAMES.
- V. FULL BIBLIOGRAPHICAL REFERENCES.

"I have taken the trouble to look out a large number of names, such as seemed to me good tests of the compass, sufficiency and accuracy of the biographical notices. The result has been in a high degree satisfactory. So far as I have examined nobody was omitted that deserved a place, and the just proportions were maintained between the various claimants to their page, or paragraph, or line. The star of the first magnitude was not shorn of its radiance, and the scarcely visible spark was allowed its little glimmer."—*From Dr. OLIVER WENDELL HOLMES.*

"It is a work which I shall be glad to possess, both on account of the fullness of its matter, and because the pronunciation of the names is given. I have had occasion, from the other works of Dr. Thomas, to be convinced of his great exactness in that respect. The work will be a valuable addition to the books of reference in our language."—*From WILLIAM CULLEN BRYANT.*

"I can speak in high terms of the thoroughness and accuracy with which the work has been prepared. It is a storehouse of valuable and trustworthy information. The pronunciation of the names, which is systematically given, will add much to the usefulness of the work."—*From Prof. JAMES HADLEY, Yale College.*

"I think that the work when completed will supply a real want. I was especially pleased with the sensible and learned preface of the editor, and am persuaded that he has chosen the true system of orthography. From what I know of Dr. Thomas, I feel sure that he will give us a book that may be depended on for comprehensiveness and accuracy, the two great desideranda in such an undertaking."—*From Prof. JAS. RUSSELL LOWELL.*

"It is the most valuable work of the kind in English that I have seen."—*From GEN. R. E. LEE, Washington College.*

Special Circulars, containing a full description of the work, with specimen pages, will be sent, post-paid, on application.

Subscriptions received by the Publishers, and the Parts forwarded to subscribers by mail, post-paid, as issued, on receipt of the price (50 cents) for each part.

Agents wanted in all parts of the United States on liberal terms. Address the Publishers.

This book should be returned to
the Library on or before the last date
stamped below.

A fine is incurred by retaining it
beyond the specified time.

Please return promptly.

JUN 27 1941
CANCELLED
132555

CANCELLED
JUN 27 1941

FEB 27 1941
CANCELLED
JUN 27 1941

